THE TRVE ISRAELITE,

OR,

The sincere Christian distinguished from the Hypocrite.

By Master WILLIAM ANDREWES, late Minister of the word of GOD.

LONDON,
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BIBLIOTHECA BODLEIANA

TO
THE RIGHT
worſhipfull *John Ratcliffe* Eſquire: Secretary to the right Reverend and right Honourable *William* Lord Biſhop of *London* and Lord high Treaſurer of ENGLAND.

Sir,

THe worth of *the* Author, *the reſpects I owe*

owe you, and your owne Innate goodnesse have incouraged mee to chuse you the Patron of this Post-humus.

For the Author, as hee was a Divine sound and orthodox in judgement, so hee was peaceable in the Church, and sincere in his life; for his learning, though himselfe (it may bee) was a stranger to you, yet

yet as hee that by Hercules *his foote drew the proportion of his whole body, so in this little* Mirrour (*if I mistake not*) *you may perceive him to bee one that was* brought up at the feete of Gamaliell, mighty in the Scriptures, *and well studied in the* Fathers.

The respects I owe to your selfe,

are such as that having this opportunity to manifest my acknowledgement of them, I had (doubtlesse) incurred the censure of ungratefull negligence, if I should have let it slip and not improoved it to this end.

From your owne goodnesse, I gather an assurance of your favourable acceptance, both of this Orphan

and

and the presenter, *who am put in trust to commend the patronage of it to some one, whose eminency in the World for vertuous qualifications might somewhat shelter it from those blacke-mouth'd Calumniators that these times are pestred with.*

These are the reasons (worthy Sir) why I have (though

without your fore-knowledge) prefixed your name in the Front of this tract. I humbly crave your pardon, if herein I have trespassed any thing, and that you would bee pleased to doe the Author *and me, so much honour as to suffer* His Israelite *to come abroad into the world under your worthy patronage;*

tronage; In the aſ-ſurance whereof I crave leave to re-maine,

Your worſhips to be commanded,

Ralph Mabb.

be commanded.

Ralph Mudd.

TO THE Reader.

Christian Reader,

THe *Author* of this Treatise, had no sooner intended and fitted it for the Presse, But it pleased *GOD* to take

take him hence into the *fellowſhip of the ſpirits of juſt men made perfect*: After a whiles detainment, it is now fallen to my lot to vſher it into the World. It is his owne, and a peece well beſeeming ſuch a workeman, The judicious Reader may find in it a compendious Epitome of divinity, morallity, and elegan-

cy

cy of phraſe, ioyned with no leſſe honeſty and integrity of the *hidden man of the heart*, *A thing in the ſight of God much ſet by*. It is a diſcourſe very ſeaſonable, the world being filled now more with ſhaddowes then ſubſtances, men ſtriving rather to appeare to be that which they are not, then to bee that in-

indeed which they onely appeare to bee; This may therefore ſerve thee for a touch-ſtone to try the truth of that which if thou haſt, will gaine thee eſteeme *with him that ſeeth not as man ſeeth.* It mattereth not ſo much what men are valued at in the ſcales of humane judgements, ſo they bee found weighty *in the ballance of the San-*

Etuary.

ctuary : Popular e-ſteemes are alwayes ſubiect to errour, If *Chriſt* reckon a man a *true Iſraelite*, None dare call his iudgment into queſtion: and who would not have *his* approbation? who would not glory in ſuch a teſtimony? This ſmall tract (Amongſt others) may be of uſe both for thy direction and tryall: If by it thou reapeſt any comfort and

and furtherance in thy heavenly course, thou canst doe no lesse than be thankefull to *God* for the *Author*, and to esteeme of mee as one that is,

A desirer of the common good,

R. M.

Aprill 8. 1636.

PErlegi *tractatũ hunc, cui titulus eſt*, The true Iſraelite, *in quo nihil reperio ſanæ fidei aut bonis moribus contrarium, quo minus cum utilitate publica inprimatur.*

Tho. Weekes R:P:Epiſc: Lond: Capell: domeſt:

THE TRUE ISRAELITE.

John 1. 46, 47.

Then Nathaniel said: Can any good thing come from Nazareth? Philip said unto him: Come and see.

Jesus saw Nathaniel coming unto him, and said of him, Behold a true Israelite in whom is no fraud.

SAint *John*, who alone among the *Evangelists* setteth downe the history of *Nathaniel*, hath from the forty verse

of this Chapter unto the end thereof, delivered unto us six speciall things concerning him.

1 First, his *Calling* to the Faith of *Christ*, and that by the ministration of *Philip*.

2 Secondly, his *Comming* to *Christ*.

3 Thirdly, the *Commendation* that *Christ* gives him.

4 Fourthly, his *Conference* with *Christ*.

5 Fifthly, his *Confession*, and notable acknowledgment of *Christ*: saying, *Thou art that Sonne of God, Thou art that King*

King of Israel.

Sixthly, his hopefull *blessing* in the *promise* of *Christ* made unto him saying μείζω τούτων ὄψει, *thou shalt see greater things than these.* Ioh. 1. 49. 6 Ioh. 1. 50.

Three of these are contained in the words now to bee handled. namely,

Nathaniels { 1. *Calling.* 2. *Comming.* 3. *Cõmendation.* }

First, his *Call*, in these words, *Come and see.*

In his Call to Christ, two things are observable.

1 His prevention, he comes not of himselfe, but moved and excited by *God*.

2 *His direction*, hee comes not by himselfe, but *guided* by the hand of *Philip*.

1. *His Prevention.*

THAT *Nathaniel* comes not to *Christ*, but moved and stirred up by the *preventing* grace of *God*, shewes that the state and condition of every man by *Nature* is such, that we are

are found of *God*, before we seeke him: and moved by his grace, before we stirre unto him: So that each one of us may truely say of our selves with the *Prophet David*: *I have gone astray like a sheepe that is lost, O seeke thy servant!* Ps. 119. 176. Wee are by *Nature* as the *lost groat*, fallen out of the hand of *Gods* favour by *Adams fall*: Wee are by continuall practice of our naturall errors, as *the lost sheepe*, that have wandred from *God*: and we are by rebellion, and wilfull neg-

lect of Gods offered grace, as *the prodigall and loſt Childe*, that have wantonned againſt *God*. We are bound therefore thankfully to acknowledge, and carfully to maintaine the *preventing grace* of *God*, which finding *us loſt* under the *Fig-leaves* of vain ſecurity, in the *ſhadow of death*: yet leaves us not, till we are brought to the *tree of life*, the *Light of Grace and Glory*. For though it be ſaid onely, that *Ieſus ſaw Nathaniel* comming unto him: yet hee was not a bare

bare beholder of his comming, but the *Cause*, the moover, the secret worker therof. *Iesus* saw *Nathaniel* comming, but he also saw his owne handy worke upon him, according to that speech of our *Lord*, *Without me ye can doe nothing*: *Nathaniel* being deceived in the apprehension of *Christ*, as meere man, asked him, *unde me nosti?* *whence knewst thou me?* to whom the *Lord* replied: *Before that Philip cal'd thee when thou wast under the figge tree, I saw thee O Nathaniel,*

Ioh 15. 5.

Iohn 1. 48.

if the *Lord* had not *knowne* thee, thou hadst not *knowne* thy selfe, not *knowne* him, not *knowne* heaven! If the *Lord* had not seene thee first with the eye of mercy, thou hadst never seene him *with the eye of faith*. So beloved, before *Gods messengers* call us from the darknesse of sinne and ignorance, to the *marveilous light of Grace* and *truth*: *the Lord* saw us in our danger, lying as it were at *the gate of hell, full of sores, full of sinnes*, uncovered, uncured, unpityed, accor-

ding

ding to that of *David*, *there was no man that would know me, no man that cared for my soule.* He then saw us with the eye of mercy, and had compassion on us, and decreed concerning us to give deliverance, according to that *charge* to his *messenger*, *Deliver him, that he goe not downe into the pit, for I have received a reconciliation.* If then *the Lord* know us, if the *Lord* see us, with this *preventing* gift of *Grace*, whilst we imbrace the same, wee are so moved, that wee

Pſ. 142 4.

Iob 33. 24.

doe not onely come to see *Christ* with *Nathaniel*, nor long only with the *Greekes* saying: *wee would faine see Iesus!* But as the faithfull soule speakes, *wee runne after him in the sweet savour of his Ointments, and so runne that wee obtaine the Saviour*: yet having obtained, we humbly remember that saying of the *Apostle Paul*, *what hast thou that thou hast not received. O tu ecclesia* saith *Saint Austine*, *O thou Church, O thou Israel without fraud*, if thou art now an *holy*

Ioh. 12. 21.

Ca. 1. 3.

1 Cor. 4. 7.

S. Au. in pri. cap.

people

people, and haſt knowne *Chriſt* by the *word of the Prophets and Apoſtles*, as *Nathaniel* knew him by the guidance of *Philip*; yet *miſerecordia ſua antè te vidit, quam tu eum cognoſceres, cum ſub pectato jaceres, with his mercy he ſaw thee, before thou knewſt him, when thou layeſt under the burthen of thy ſinne*, where this is not confeſſed, and the *Glory* of our *Converſion* not given to the *preventing Grace* of *Chriſt*, there is not the *true Iſralite*, but the fraudulent, and *proud-hearted Pe-*

Pelagian. An injurious ingratefull fraud it is, to arrogate that to our ſelves which wee have of the meere *goodneſſe* of our *Lord*; therefore in the feeling of the *Lords* mercy upon us, & remembrance of our deſperate and *loſt eſtate*, Let us thankefully ſay with the *Prophet David*, *Not unto us, Lord not unto us, but to thy Name bee the glory.*

Pſ. 115. 1.

2. *His*

2. His Direction.

AS yee have heard how *Nathaniel* was prevented by a mercifull *Call* from *God*: so next heare how hee was directed by *Philip* as a faithfull *guide*! In which two things are remarkable.

1 *The Power* } of his
2 *The Manner* } *Direction.*

For

For the power of it, wee are to know that *God* hath appointed the *ministerial* direction as an *Order* for the working of faith, ſanctifying the *preaching* of the *Word* to bee the *Power* and *wiſedome* of *Chriſt* to *ſalvation*: according to that in St. *Iohns* gospel: *ſanctifie them in thy truth, thy word is the Truth*, and to that in the *Acts* ſpoken by *St. Paul*: *I commend you to God, and the word of his grace, which is able to build further*: who therefore cals the *Goſpel the word* of

Ioh. 17. 17.

Act. 20. 32.

Gods grace, not onely because it is a gracious *word*, full of comfort to the penitent, contrite, and *borken heart*, but because it is the *Instrument* or meanes whereby *God* conveies his *grace* to the *faithfull hearer*. Hence *Saint Peter* exhorteth: *As new borne babes desire the sincere milke of the word that ye may grow thereby*: and *Saint Iames* having said that *God* of his owne will begat us *by the word of truth*, infers presently, *therefore let every man bee swift to heare*: And

1. Pet. 2 2.

Ia. 1. 9.

Saint

Saint Paul by that question of his. *How shall they beleeve unlesse they heare?* Doth manifestly approve the *word* as the *Instrument* of faith. And therefore in his *Epistle* to the *Galatians*, he calls the ministry of the *word*, *the hearing of faith*, saying: *received ye the Spirit by the worke of the Law, or by the hearing of faith?* Let us then acknowledge *Gods Order* for salvation, and that the *Church* is tyed to the direction of the *word*: let us magnifie *Gods Ordinance*; and not basely esteeme

Ro. 10. 14.

Gal. 3. 2.

1

2

3.

seeme an *Instrument* so powerfull and *divine*.

4 Next let us not dreame of any other *Course* from *God* for our *Conversion*.

5 Lastly let us know that the *Spirit of God* in that *ministration*, truely, effectually, infallibly, moveth the minds of men, and encline th them to faith and good workes, whilst the word is heard of them, read, and thought upon: So that *God* is never wanting to blesse this his order of ministring the *word*, and *our labour in hearing* never lost, so that we take heed

heed *how we heare*, and neglect not so great salvation. For as in receiving the holy *Sacrament of our Lords body and blood*, if wee doe not set a barre against the grace of *that* by a purpose to continue in sin, *we doe* infallibly partake of the *spirituall food* to eternall life: *So in the hearing of the word* we have assured certainety to receive the gift of faith, unlesse by our idle and wanton neglect, it falls out *that the Pearle is cast before swine.*

Mat. 7. 6.

2. *The*

2. The manner of the Direction.

HAving heard of the *Power*, now consider the *manner* of *Nathaniels* direction, wherein wee may observe those three things.

1 The *Charity* 2 The *Prudency* 3 The *Fidelity* } of *Nathaniels guide*.

His *Charity* appeares in desiring speedily to impart

impart unto others of that good, which hee himselfe had received: *Philip* was no sooner *cal'd* himselfe, but hee *cal'd Nathaniel*: no sooner had hee experience of the *heavenly* and *incorruptible treasure*, *and tasted how gracious the Lord was*, but hee endeavoured to *communicate* the same to *Nathaniel* thas hee also might *rejoyce in God his Saviour*. And it is observable how *Cheerefully*, *Philip* proceeds in this businesse: as a man surpriz'd with *Joy*, ravisht with

Con-

Contentment, in the voyce of exultation, his heart as it were *leaping for joy* at his new-found *treasure*, breaks forth into these words: *We have found him of whom Moses spake and the Prophets, Iesus the son of Ioseph of Nazareth.* It is a specious *mark* of *Gods* children to be cheerfull in speaking good of the name of *Christ*, and *Carefull* to acquaint others with that happy good which *themselves have found*. And like as the *leprous men* having eate and drunke and enrich't themselves, when

Iohn 1. 45.

2. Kin. 7. 9.

when they considered the multitude of the *City* of *Samaria* ready to dye for hunger, they having *enough*, were touched in their hearts, and said one to another: *Wee doe not well: this day is a day of good tidings, and we hold our peace:* So the *Messengers* of *God*, and every true *Convert* having bread enough in their *fathers house*, considering the *multitude* of sinfull *Prodigals* ready to perish in their sinnes everlastingly, know they should not doe well, having the good

tidings

tidings of salvation, to hold their peace. Yea, as the *Apostle* said *we* cannot but *speake the things which wee have heard and seene*: for *the love of Christ* saith *Saint Paul constrains us*. Act. 4. 20. 2. Cor. 5. 14.

Secondly observe *Philips prudency* and *wisedome* how hee suppresst the carnall *Curiosity* of *Nathaniel*, which indeed commonly is an impediment to the *Simplicity* of *Faith* and *Devotion*, which the godly have in *Christ Iesus*. *Philip* having told him him of *Iesus* the sonne of *Ioseph* of *Na-* 2.

Nazareth, he with a curious exception at the *meanesse* of the place said: *Can any good thing come from Nazareth?* But *Philip* wisely repreſt that *Curioſity*, ſaying: *Veni & vide*, *Come and ſee.* As if he ſhould have ſaid, ſit not ſtill *Nathaniel* under thy *Fig-tree*, pleaſing thy ſelfe with thy curious fancies, offended with the baſeneſſe of *Nazareth*, but *Come and ſee*, that by *experience* thou maieſt ſpeake, and not by *prejudice*: There is no better way to ſuppreſſe *curi-*

curious reaſon, and the *pride* of *wit*, and the contemptible conceit which many have of the *meaneneſſe*, and homelineſſe of *Gods miniſters*, thoſe *earthen veſſels*, which conveyes to us the *ſpirituall* and *heavenly treaſure*, than to take *Philips* counſel, *come and ſee!* Though many times under thy *figge-tree*, in the middeſt of thy pleaſures, thou ſitt'ſt and mak'ſt but a *jeſt* of *Nazareth*, yet if thou did'ſt *come and ſee*, thou might'ſt *ſee* and *bee ſaved* with *Nathaneel*, if thou

com'ſt without *fraud* of partiality, and *reſpect* of *perſons*, more deſiring the *goodneſſe* of the *treaſure*, than reſpecting the *meanneſſe* of the *Veſſel*: for *as Saint Auſtin* ſaith well, *Quid prodeſt clavis aurea, ſi non aperiat quod volumus &c. What profits a key of gold if it cannot open that which we deſire? and what hurts a key of wood if it make way for us to the treaſure?* What profits the *Holineſſe* of *Ieruſalem*, the *height* of *Capernaum*, the *greatneſſe* of *Niniveh*, with a fearfull *diſſolution, down-*

fall,

fall, destruction? or what hurts little *Bethlem*, despised *Nazareth*, simple *Galilee*, with the consolation of *Israel*, the *light* of the *Nations*, the *Saviour* of the world? O that wee were wise! soone would we content our selves with *Nazareth*, if there wee finde *Christ*. If *Philip* leade us to the treasure, what can we more desire? What though he cãnot satisfie *Nathaneel* in every objection and curious question: yet he can bring him to *Christ*, the *way*, *the Truth*, and *the Life*,

and that ſufficeth. But the *Apoſtle* hath foretold us of the wantonneſſe of theſe times, which are too much ſtained with *Nathaneels curious exception. Can any good thing come from Nazareth?* Now all *Truth* with many muſt come from *Rome*, where indeed there is ſcarce roome for any *Truth*. But the grace of *Chriſt* is tied neither to place nor perſon. *The Spirit bloweth where it liſteth*; and the ſound thereof may bee heard (if our *crying ſinnes hinder not*)

Ioh. 3. 8.

as

as well in England as in Rome. Nothing more common with these *admirers* of *place* and *Succession* than this. *Can any good thing come from the North? from Geneva? from Basil?* Truly, *every good and perfect gift comes from above, from the Father of lights, and lighteth upon all the Churches of God:* and that *Starre* which directs us to *Christ*, may appeare as well in the *North* as in the *West*. According to such curious Exception, there bee many saith *Saint Paul, which will not* Iam. 1. 17.

suffer wholesome doctrine, but like *Athenians* cry out of *Paul*, *what will this Babler say?* and having their *eares itching*, after their owne lusts, get unto themselves an heape of teachers. *Philip* cannot content them, although hee can lead them to *Christ*. *Gregory Nazianzen* in his *Oration* against the *Eunomians*, saith that there are certaine which not only have itching eares, as *Saint Paul* foretold, given to *Novelty* and *Curiosity*, but also itching *Tongues*, pratling against the

Acts 17. 18.

2 Tim. 4. 3.

the *Prelacy*, against those which are in *Authority*: and itching *Hands* not contented with their owne portions, but *fingring the Lords part*: and I may adde itching feet also, which are not shod with the *preparation of the Gospell of Peace*, for then wee should have lesse *Schisme*, lesse affectation of *Singularity*, lesse straggling from their own *Pastor* to strangers: such sheepe *over-runne* with *itch* from *eare* to *foot*, had *need bee drest with the salt of Gods word*, for feare of Infection:

They may eaſily, be diſcerned by the *great* and *ſmall ſpotts* of *ſeparation*, *ſingularity*, *vanity*, which they have got by the cunning of ſome *Shepheards*, that laid *party-coloured rods* in the *trough* where the *Sheep*, *hot with zeale* came to *drinke*, who likes rather of the *ſpotted* and change able *hew* of *diviſion*, than of the plaine and ſingle *colour* of *uniformity*.

Thirdly, obſerve the *fidelity*, the faithfull *care* of *Nathanaels guide*: who to incourage him in this buſineſſe, and to haſten the

the worke of his *Converſion*, doth not leave him to himſelfe, but as a faithfull *guide* in his owne perſon conducts *Nathaneel*, ſaying, *Come and ſee*, not *goe and ſee*. *Cicero* ſaith of *Cæſar*, that he was wont never to ſay to his ſouldiers *ite illuc*, *ſed venite huc*, not, *Goe thither*, but *Come hither*! being himſelfe a *patterne* unto them of *labour*, *patience*, and *courage*. It ought to be thus with all the *meſſengers of God*, and *guides* of the people, that they may ſay with *Saint Paul*, *Bee*

1 Cor. 11. 1.

Iudg. 9. 48.

followers of mee, even as I am of Chriſt Ieſus, and encourage their people with *Abimelech*, Iudg. 9. 48. *Hoc vos facite quod me vidiſtis facere: Doe this which you have ſeene mee doe.* It is but an idle and retchleſſe *Conduct*, that ſitting ſtill himſelfe, *cryes* out to others, *Goe and ſee.* Behold then in *Philip* a *guide* indeed *without guile.*

1 Pet. 5. 2.

Caring for *Nathanael* not by conſtraint, but *willingly*, not for *filthy lucre*, but of a *ready mind*: not as *Nathanaels Lord*, but as his *Leader*, his *Enſample*,

sample, his *Patterne*. Many shew the good things of *God* to the people, but yet like *Moses* on the top of *Pisgah* that beholds the good land a far off: Many learnedly set forth the blessings of *God* in *Christ*, and the *paths* that lead thereunto, but sitting themselves under the *fig-tree* of deceiveable *pleasure*, leave the people to goe and see *Christ*, if they will, but goe with them they will not. But as *Philip* told *Nathanael* of *Christ* in plaine words, so he came with him to

Deut. 34. 1.

Christ

Christ in personall incouragement. *These messengers* ought to take heed most carefully, least that of the *Prophet Esay* be verified of them, Esay 59. 5. *They hatch the egges of the Cockatrice, and weave the webb of the Spider.* The egge dangerous, the *webb* vaine, the *Cockatrice* and the *Spider* loathsome and vile: The *Cockatrice egge, damnable heresie*, to be avoyded as the *poyson* of the *Soule:* The dusty *Web*, *Humane* conceit, to bee swept out of the pulpit as more fine than firme,

Esau 59. 5.

firme, *deceitfull stuffe*, like unto the *wind* which fills, but feeds not the body: which, though it may *catch flyes*, the *curious* and the vaine, yet it will never save soules; and the *Cockatrice* and the *Spider*, the loathsome conversation of *uncleane men*, whose example of life is offensive in the Church of God, as a most infectious thing. How much harm, both in weakening the *power* of the *word*, and in confirming the *corruptions* of the *world*, the *Ministers* conforming and fa-

fashioning themselves to the ryot, excesse, sensuality of these times, have done; the wicked see and deride, the godly see and lament. If thou want'st faith, love, and a good life in the *weighty* calling of the *ministry*, though thou hast an *Angels tongue*, yet thou art but as harsh-sounding brasse, *a brazen-fac'd Hypocrite*, and few good men will desire thee: thou art but a *tinckling Cymball*, and too many will play upon thee. To a wanton young man that was disputing of

tem-

temperance and *ſobriety*, one ſaid well, *Who can endure thee building like Craſſus, ſupping like Lucullus, and yet ſpeaking like Cato.* But as *Nazianzen* ſaid of *Baſil*, *ſit tonitrum oratio tua, fulgur vita, ſo let thy ſpeech be thunder, but thy life lightning*: many thunder but they lighten not: the one may rouze the drowſie ſinner, terrifie the ſecure wanton: the other comfort the faithfull hearers who are glad of ſuch a *light* amongſt them, guide and direct the weaker minds

minds who need ſuch an helpe, who looke for ſuch a patterne. If then *Nathanael* goe and ſee *Chriſt* by thy *miniſtry* as *Zacheus* got upon the *Sycamore tree to ſee Ieſus*; the one ſhall bee received, the other left, *Zacheus* honoured the *tree* curſed; then let *Philip* alwayes ſay, *Come* and *ſee*, that going together to *Chriſt*, there may bee *honour* to *Philip*, *comfort* to *Nathanael*.

2. *Nathanaels* comming to *Chriſt*, in theſe words, *Ieſus ſaw Nathanael comming*.

In

In *Nathaneel* his *coming* to *Christ* foure things may bee observed.

1. His Consent	free	resistance.
2. His Speede	coms	delay.
3. His Truth	with-	fraud.
4. His Success	out	losse.

1. *His Consent.*

Nathaneel having a *call* from *God*, a direction by *Philip*, doth not resist either by excuse or frowardnesse, but freely, willingly, resolutely, yeelds himselfe to

to forsake his *fig-tree*, & his prejudiciall conceit, and addresseth himselfe to goe to the *Lord*. True it is, that the *Mediatour* had never seene *Nathanael* comming unto him as a *true Israelite*, if the *Father* had not drawne him by secret and effectuall perswasion: yet if *Nathanael* had wantonly and wilfully *resisted the holy Ghost*, and *Philips* direction, hee had not beene drawne. Let us then endeavour in the receiving of the *Grace* of *God* to consent to the *heavenly motion*, and not to

to be *stiffe-necked*, as St. *Paul speaks*, to be *hardened in our hearts through the deceitfulnesse of sinne*: or as *Saint Stephen* saith of the *Iewes*, to *resist the holy Ghost*: Acts 7.51. For in our *conversion*, in our comming unto *Christ*, these three are cõnexed, namely the *prevention* of *Gods grace* mooving and stirring us: *the direction* of the *Gospel* in which the *Holy Ghost* effectually worketh, and the *consent* of the *will* which striving against diffidence and sinne, endeavours to yeeld unto the

Heb.3. 13.

coun-

counsell of *Gods Word*, & motion of the *Spirit*. If we should dreame as the *Manichees* and the *Anabaptists* of the *power* of the *holy Ghost*, carrying us unresistably without any action of ours, without endeavour and labour in the exercise of *Prayer* and hearing the *Word*, the *ministry* of the *Gospel* should be needlesse, and there could be no conflict in the mind, no *thirsting*, no contending to lay hold on God. Hence St. *Basil* saith wel, μόνον θέλησον, καὶ θεὸς προαπαντᾷ, onely resist not being called,

called, consent being moved, endeavour being counselled, desire being stirred, and the *Lord* that sees thee strugling, draws neere, helps thy infirmity, and gives the *Victory* of thy *conversion:* to this purpose speaks Saint *Chrysostome*, ὁ δὲ ἕλκων, τὸν βυλόμενον ἕλκει, *whom the Lord draws he draws consenting:* that is not giving himselfe to idlenesse and neglect of endeavour: but having the *voice* of the *Gospel*, and the inward moving of the *Spirit*, labours against the *sa-*

vour

vour of the *fleſh* to delight in *God*.

So yee ſee a Cõnexion of theſe three, *prevention* of *Grace*, *direction* of the *Word*, and *conſent* of the *Will* in the worke of our converſion: according to that of St. *Iohn* Revel. 22. 17. *The Spirit and the Bride ſaith come, and let him that heareth ſay alſo come, and let him that is a thirſt come, and whoſoever will, let him take of the water of life freely.* Nothing excepts thee from the ſpirituall *fountaine* but thy *will*. Not *God*, for the *Spirit* ſaith *come*!

come! Not the *Church*; for the *Bride* ſaith *come*! Not any *convert*; for he that *heareth* ſaith alſo *come*! Not *neceſſity*; for hee that is a *thirſt* may *come*: Not want of *merits*! for it may be taken *freely*: Only want of *will* may hinder, becauſe it is taken by *deſire* and *will*. As then in the *Old Law* there was the *Holocauſt* or whole *burnt-offering* of which all was given to *God*, nothing reſerved either for *prieſt* or *people*: and the *offering* for *ſinne*, of which part was given to *God*, and

and part reserved for the *Priest*, but none for the *people*: and the *peace offering* of which *God* had his part, the *Priest* his part, and the *people* their part: So in the *Gospell* we finde a threefold worke: *The worke of Redemption*, the *worke* of *Ministration*, and the *worke* of *Conversion*. In the worke of *Redemption* all is given to the *Mediatour*, to the *bloud of Christ* as the *onely price* of our *redemption*, nothing to the *Priest* or *people*: In the worke of *Ministration* part is given

ven to *God*, part to the *Prieſt*, but nothing to the *people*: the conſecration and ſanctification of the worke unto *God*, the *execution* to the *Prieſt*: But in the worke of *converſion* part is given to *God*, preventing by *grace* and effectuall perſwaſion: part to the *Prieſt*, directing by counſell, by inſtruction: and part to the *people* conſenting by *will*. For if the *will* of man were utterly idle in our *converſion*, in vaine ſhould the Apoſtle ſay, *Wee beſeech you that yee receive not*

the grace of God in vaine, 2 Cor. 6. 1.

2. *His Speede.*

YE have heard *Nathanaels consent*: now obserue the haſt and *ſpeed* which hee makes to haue experience of the *Lord*: Hee is called, and he comes at the firſt *call*, hee obſerues the *time* of his *viſitation* without delay. He is now called; if hee dally

dally out so gratious occasion, hee knowes not whether he shall be cal'd againe or no. For as *Gregory* the *great* well noteth, *Qui promisit pœnitenti veniam, non promisit peccanti crastinum:* though *God* hath promised pardon to him that *repents*, yet he hath not assured the sinner one day to live. His *speed* confounds our sloath, he comes at the first. O that wee would come to *Christ* at many, at any call! In worldly matters wee can say, *delay breeds danger*, and *oppor-*

tunity is *precious* according to that of the *heathen* καιρὸς ἐπὶ πᾶσιν ἄριστος, *Heſiod. opportunity is the beſt thing*; If wee were truely wiſe, wee would have a care, not to drive away the *acceptable* time of our *ſalvation*, but as the *Apoſtle* counſells, to *redeeme the time, becauſe the dayes are evill:* and to thinke that if delay be dangerous in the baſer, it is madneſſe to uſe it in the beſt things: *The Lord Ieſus* beholding *Ieruſalem*, foreſeeing her deſolation, lamenting her miſery, declares the cauſe

cause of it in this speech, *Because thou knew'st not the time of thy visitation.* So the *Holy Ghost* ascribes the *captivity* of the *Israelites* to their neglect and contempt of the *Lords call. The Lord God of their Fathers sent his messengers unto them, rising early and sending, for he had a compassion on his people, and on his habitation:* But they abused his *Prophets*, and made a *mocke* of his *messengers*, till the *wrath* of the *Lord* was against them, and that *there was no remedie.* The wasting of *Israel* by

Luke 19.

2 Chr. 36. 15, 16.

the *Egyptians* is alſo aſſign'd to the abuſing of *Gods grace* offered. *Haſt not thou procured this unto thy ſelfe* (ſaith the *Prophet*) *becauſe thou haſt forſaken the Lord thy God, when hee led thee by the way?* marke how the Lord aggravates their ſinne, by reproving their ingratitude, namely in that they then forſooke the *Lord* even when he was their *guide* and *leader*. O how fearefull is that *commination* of Saint *Paul*! *The land which drinkes in the raine that falls oft upon it, and brings*

Ier. 2. 17.

Heb. 6. 7.

brings forth hearbs meete for him by whom it is dreſſed, receiveth bleſſing from God, but if it bring forth bryars and thornes, it is reprobate, neere unto curſing, whoſe end is to be burned. That we are a *land* which have often *received* the ſpirituall *raine* of *Gods Word*, cannot be denyed: whether wee have *brought forth fruits* meete for him by whom we are *dreſſed*, our lives may teſtifie: ſure I am, that whoſoever being *dreſſed* by the *miniſtry of Gods word*, doth *bring* forth ſtill *bryars* and

thornes, injurious and noyſome workes, is certainly *neere unto curſing*, and his end to *bee burned*. The ſame *raine* hath divers effects according to the variety of the *ſubjected matter*: The *clay* is pierced and ſoftned, and made fruitfull: the *ſand* is pierced, but nor ſoftned, and remaineth *barren*: the *ſtone* is neither pierced, nor ſoftned, nor yeelds any hope of encreaſe. What mould our *hearts* are made of our *workes demonſtrate*. There is but a little *veine* of the good

earth

earth the fruitfull clay: *Ceremonious* religion, lip-labour, *show of godlinesse* without the *Truth*, showes too much of the *sandy barrennesse*: but sacrilegious prophanenes, obdurate rebellion, ungratefull contempt of *Gods grace* in these times argues that *stony ground*, where the *heavenly raine* runnes off, as fast as it falls on. How *neere* we are unto *cursing* for turning the grace of our *God* into *wantonnesse*, many will not see being blinded with their lusts. *An unwise man saith Da-*

Psal. 92. 6. *vid doth not understand this, and a foole doth not regard it*: the godly *wise* prevent the *curse*, but as the *heathen* man said wel παθὼν δέ τε νήπιος ἔγνω *Hesiod.* *the foole will not perceive till he smart for it.*

3. *His Truth, or Sincerity.*

YE have seene the *Hast*; observe the *Heart* of *Nathanael*, hee comes (even in the judgment of *Christ* himselfe that discernes all commers)

mers) as a *true Israelite*, seriously, without fraud: having an earnest desire to see the *Glory of Israel*. He *hungers* and *thirsts* after *righteousnesse*, and it is the very joy of his heart to heare of his *Saviour*. Such is the *truth* and *sincerity* of all Gods people, who come into the presence of God, in the hearing of his word, and prayer, as men that feele their extreame need of *Gods blessing*, of the grace of *Christ*, and so affected with God and his goodnesse in *Christ*, that each one of them in

in his heart, saith with the Prophet *David*, *whom have I in heaven but thee, and who is it in earth that I desire in cõparison of thee! Thou O God, art the thing that I long for.* There be too many farre from this *serious* and *sincere* comming unto Christ. Many come unto Christ with prejudicious *conceit*, stiffely holding their fore-conceav'd opinions against the *Truth*, resolved to maintaine them against all the *Counsell of God*. Some againe with a desire of *novelty*, like unto the

the *Athenians, that gave themſelves to nothing but to heare or tell ſome newes,* Act. 17
who ſeeke not the *word of God* as a power to *ſave their ſoules*, for that is rejected as *old ſtuffe*; but ſome new *ſtraine* of *wit*, ſome curious conceit to tickle the eare. Let but ſome *Eutrapelye*, ſome fine-turn'd phraſe, or acute tricke of wit drop from the *Preacher*, and theſe take them up as the *Manna* from *Heaven*, with admiration and great contentment. O the wanton childiſhneſſe of our times! As if ſuch

such *chaffe*, such *frothe*, such *smoake*, could feed the soule. Such vainely conceited commers had rather have a *shell*, a *shale* to play withall, than the *meate*, the *kernell* to give strength unto the *Heart*. Some againe come with a mind to calumniate, to contradict, to carpe at the word, like the froward *Iewes*, *Acts* 13. Many with a politique and proud mind, who are so ravisht with the admiration of their owne *wisedome*, and *carnall* reason, that they loath the home-

homelineſſe and plaineneſſe of the *Goſpell*, and deſpiſe the *Counſell of God againſt themſelves*, as did the *Phariſees*, Luk. 7. If thy heart be ſtuft with ſuch fraud, no mervaile if thou com'ſt often to no purpoſe: no mervaile if the *wiſedome* of *God* enter not, and thou find no *bleſſing*.

So neceſſary is the diſpoſition of *truth* and *ſincerity*, in every one that comes to *God*, that he ought to examine his ſoule, and call his heart to account in every action of religion how it ſtands

ſtands affected in *uprightneſſe* of *intention* to that *buſineſſe*, for it is feareſull to dally with *God*, and fooliſh to trifle in the matter of our ſalvation, and dangerous to thruſt in with a *falſe heart*.

4. *His ſucceſſe.*

BVt as wee have obſerv'd how *Nathanaels* heart was diſpoſed with *truth* in his comming: ſo let us conſider of

of the *happy successe* of his labour. As he comes without *fraud*, so hee comes not without *fruit*, he comes not in vaine to Christ, it is no lost labour, such *heart*, such *hope*: It is impossible that a true-hearted cõming, should goe without a blessing: First, now having seene and had experience of that, to which *Philip* invited him, he hath forgot his curious objection, and breaks forth into an earnest, free, and honourable *confession* of faith, saying, *Master, thou art*

that

that Son of God, thou art that King of Iſrael. O ſtrange! whence *Nathanael* made a queſtion if *any good* could come, thence hath he found a *good* ſo infinite as is confeſſed to be his *Maſter*, his *King*, his *God*. A wonderful change, from the doubt of *any good*, to the *confeſſion* of the *Son* of *God*! Thus oftentimes our mindes being obſcured, whence wee looke for moſt, wee finde the ſmalleſt *good*, & whence wee thinke leaſt, comes the greateſt *benefit*. Though *Naaman* the *Syrian*

2. Kin. 5. 12.

Syrian brag'd of his *Abanah* and *Pharpar* rivers of *Damascus*, yet he found that good in little *Iordan* which hee could not have in all the rivers of the world: Againe, see how *Nathanaels* comming and seeing hath got a victory over his *curiosity* and vaine exception at *Nazareth*; Experience hath *wrought* that in him, of which *Philips* tongue was not able to informe him. *Philip* taught him well, directed him wisely, but the *Honour* of the victory is reserv'd for *Philips* Master.

Maſter. It is the part of a good *teacher*, ſaith one, *docere, delectare, flectere*: to teach, to delight, to perſwade: vpon which words ſaith *Saint Auſtin*, *docere neceſſitatis eſt, delectare Iucunditatis, flectere victoriæ*: to *teach* is the worke of *neceſſity*, to *delight*, a matter of *comfort*, but to *bend*, *move*, and *perſwade* the minde, is the *Honour* of *Victory*. Such a power *Nathanael* found in the words of Chriſt, that hee might truly ſay, *Never ſpake any man like this man*: for by his ſpeech *Nathanael* got,

got, not onely knowledge and contentment, but also *victory*: so that he might say of himself, as the *Romane Commander* sometime wrote unto the *Senate*, *veni*, *vidi*, *vici*, *I came, and saw, and overcame.* O that the fruit and profit of our comming might be such; that in the power of the *Word* of *God*, we may so overcome *the lusts of the flesh*, so breake asunder the *snares of the Divell*, and with full purpose of heart *cleave unto the Lord*, that wee may also truly say, *Wee came, and saw,*

saw, and overcame!

Secondly, *Nathanael* got more by *comming* and *seeing*, than his *guide* did or could then shew him: So that as the Queene of *Saba* said of *Solomon* and his *royalty*, *that the one halfe was not told her, which yet she comming and seeing did finde:* So the better halfe was not told by *Philip*, which yet *Nathanael* found by *comming* and *seeing*. *Philip* told him indeed, *Wee have found Iesus the sonne of Ioseph, of Nazareth:* but *Nathanael* more divinely, Thou art that

Sonne

Sonne of God, thou art that *King of Israel*. *Philip* preach't *him the sonne of Ioseph*: *Nathanael* found him the *Sonne of God*: *Philip* told him of a *Citizen of Nazareth*, *Nathanael* found him the *King of Israel*. *Philip* spake of the *forme of a servant*, *Nathanael* found the better halfe *the majesty of a Lord*. Such benefit have all they which come without fraud, and finde by experience the *Grace of Christ*. For in the feeling of the comforts *of God*, we find much more than can be told

told us or expressed by us. Iob 42. 5 *I have heard of thee, saith Iob, by the hearing of the eare, but now that mine eyes sees thee, I abhorre my selfe in dust and ashes:* 6 So the children *of God* may truly say, *We have heard of the Lord Iesus Christ,* by the *hearing* of the *eare*, but now that hee dwells in our hearts by *faith*, now *that we see him*, and know him by experience, *wee abhorre the lusts of flesh and bloud*, yea wee have *judged* all *things but losse*, and doe count them but *dung* that wee might possesse

Christ.

Christ. Hence saith *Bernard*, *O Iesu, spes pœnitentibus, quam pius es petentibus! quam bonus te quærentibus! sed quid invenientibus?* *O Iesu the penitent mans Hope!* how *loving* art thou to those that desire thee, how *good* to those that *seeke thee*, but what to those that *find thee*? what but that which *Nathanael* found him, *the Sonne of God, the King of Israel*? what but that which *Thomas* found him, *My God and my Lord*? what but that which wee all finde him, *The rest for our* [John 20. 2

E *soules,*

Mat. 11.29. Ioh.1. 29.

Heb.13. 20.

soules, that *Lambe of God* which takes away the *sinnes of the world*, and that great, good, and only *Shepheard* of our *souls*, thorow whose *bloud* the *everlasting Covenant is* sealed unto us.

Thirdly, *Nathanael* by his *comming* got a *hopefull blessing*, a comfortable promise, *That hee should see greater things than those*. So deals *God* with all his children, by giving them the *earnest* of their *inheritance*, hee sealeth them unto the *day* of their *redemption*, and concludes them

them under *hope* of future *blessings*, that they may bee incouraged to goe on cheerefully, and to continue faithfully in their profession: We are now the *Sonnes of God, it appeares not yet what wee shall be, saith Saint Iohn.* We have now *milke*, we have now *strong meate*, but there is a *Manna that is hid*, reserved for us. We have now comfort in the *forgivenesse* of our *sinnes*, glory in the *testimony* of a *good conscience*, protection from the danger of our enemies, but yet the

1 Ioh. 3.5.

promise of entring into our Masters joy, addes unspeakeable contentment, and we are much mooved with this hopefull blessing; *Yee shall see greater things than these.* And is the experience of Christ thus full of profit and blisse? what folly and madnesse is it in men therefore to be so wedded to their *Fig-tree*, the deceiveable *lusts* of *sin*, that when they have *runne*, and *seene*, and tri'd all the courses of the world, yet they must say with that *heathen man*, *Omnia fui, sed nihil prodest.*

deſt, I have beene of all ranks, but I am nere the better? What ſhame is it, that our negligence of divine things, our wilfulneſſe ſhould bee ſuch, that the *Lord* complaines ſaying: *and yet ye will not come unto me, that ye might have life. Ioh. 5. 40.* O whither doe yee wander yee *ſinfull ſonnes of men?* ye have no whither to goe but to *Chriſt*, no way but by *Chriſt*, if ye will *find reſt for your ſoules.*

2. *Commendation.*

NAthanaels praise and commendation come now to be observed, contained in these words,

Iesus said of him: Behold a true Israelite, in whom is no guile.

Concerning which, three things may bee considered:

1. *The*

1. *The Author*
2. *The Manner* } of this
3. *The Matter* praise.

The Author: Iesus said *of him*: he said it *of him*, that knew what was in him: and none could say that *of him* but hee that *searcheth the heart*. It is peculiar and proper to *the Lord* so to praise. The conscience of man is *Gods secret Arke*, into which to assay to prie is audacious presumption, which to *touch* with humane *censure* is impious *arrogancy*. Therefore the

Rom. 2. 29.

Apostle speaking of the inward *Iew*, of the *Circumcision* of the *heart*, in the *Spirit*, not in the *letter* saith *that the praise thereof is not of men, but of God.* Hence observe the *variety* of the *Lords* speech concerning his people, For first he speakes *to us*: according to that in Saint *Matthew*, *Come unto mee all yee that bee weary and heavy-laden, and I will ease you*: and in the *Gospel of Saint Iohn 7. 37. If any man thirst, let him come unto mee and drinke.* O mercifull and liberall speech! Next he speakes

Math. 11. 28.

in

in us: according to that of Saint *Paul*, 2. *Cor.* 13. 3. *Doe you* seeke experience of *Christ that speaks in me?* For which voice *David* prayeth thus; *Say thus unto my soule, I am thy salvation.* O familiar and comfortable speech! Thirdly, he speakes *for us:* according to that in Saint *Iohn* 17.24. *Father, I will that those which thou hast given mee, bee there even where I am:* and in his first *Epistle* 2. cap. 1. *If any man sinne, wee have an Advocate with the Father Iesus Christ the righteous.* Lastly, he speakes

Psal. 35 3.

of us: according to that in the *Revelation*. cap. 3. 5. *I will confesse his name before my Father and the Angells*. So then hee speakes *to us*, by way of *Invitation*; *in us*, by way of *Inspiration*: *for us*, by way of *Intercession*: *of us*, by way of *Commendation*: *he speaks to us*, by his *word*: *in us*, by his *Spirit*: *for us*, by his *bloud*: *of us*, by his *Iudgement*. But observe the *Lords Order*: first *to us*, next *in us*, then *for us*, lastly he speakes *of us*.

If thou wilt not heare the *Lord* speaking to *thee*

thee in his *Word*; if thou do'st not finde the *Lord* speaking in *thee* by his *Spirit*: if thou dost not rest upon the *Lord* speaking for *thee* by his *bloud*, thou shalt never heare him speaking of *thee* by commendable *testimony*. That the *Lord* speakes *for us* is good and gracious, but that he speakes *of us*, as in the *Gospell*, Mat. 25. *Euge serve bone, &c. Well done good servant and faithfull:* is an absolute happy and honorable speech. Blessed is that man may heare the *Lord Iesus* say of

of him, *Behold a true Christian.*

2. *The Manner.*

IN the manner of *Nathaneels* commendation eight things may be observed.

First, the *Order* of *Christ* in praising. The *Lord* knew *Nathaneel* before, but yet he never said any thing of him by commendation, untill he *saw* him *comming* unto him: whence we may collect that then a mans

actions

actions are laudable in *Gods judgement*, and his life honourable, when *Christ* is made the *end* and *scope* thereof. It cannot be but that the *Lord* sees thee *comming*: hee sees thee going, hee sees thee hearing, praying, working, trading, he is about thy *bed*, and about thy *paths*; and *spies out all thy wayes*: then thy heart hath comfort, thine action honour, when the *Lord* may say that hee sees thee *comming* to him. Men talke of faire and goodly sights! but how happy for us, and how

how comely a sight were it, if the *Lord* might *see* us all this day comming unto him! But we may now justly complaine with *Bernard*, *Vix quæritur Iesus propter Iesum:* scarcely is *Iesus* sought for *Iesus* sake: the falsehood of intention, not ayming at *Gods glory*, not respecting the *Lords eye* which beholds the truth of the *inward parts*, make, that though by customary, and ceremonious professiõ, the *Lord* may say that *he sees* many *comming*, yet indeed few *comming* unto him.

Se-

Secondly, this *praise* is given εἰς πρόσωπον, in *presence, Iesus said of him,* and that before him: he prayseth *Nathanael* to his face: which showes that if praise bee free from flattery used with moderation, intending the encouragement of *vertue,* and approbation of the good, it is no fault to commend in *presence*: though it is the part of a *wise man* to use it *sparingly,* and of a *good man* not *greedily* to heare his owne praise. 2.

Thirdly, this *praise* is given ἐν τῷ φανερῷ openly and 3.

and in publike in the audience of many. The *Lord* is not aſham'd to take notice of his pooreſt ſervant: openly to acknowledge and honour his meaneſt profeſſor. Here have we, *ſpecimen futuræ retributionis*, *the very Image and token of our future recompence*, according to that of *Chriſt*, Mat. 6. 4. *Thy Father that ſeeth in ſecret, he will reward thee openly.* Let us endeavour to abound in good things, and to lay up *good works* as *treaſures*, and let us leave it to the *Lord* to lay

lay them open, to shew them forth, who hath all things noted in his *booke*.

Fourthly, this *praise* is given by certainety of *demonstration*, *Behold a true Israelite*, saith *Christ*, hee is pointed forth by him that is onely able to discerne betweene the *Sheepe* and the *Goats*: we praise by the censure of *charity*, *Christ*, by the certainty of *knowledge*: we hope well of many, wee can point out none. We leave them to be discerned and pointed forth by that finger that made 4

made them.

5 Fifthly, this *praiſe* is according to the *truth* of the thing in him: for *Ieſus* would never have ſaid this of him, if hee had not found it in him. It is impoſſible that the *eyes of the Lord which behold the things which are juſt*, ſhould be obſcured with *Error*, *Vanity*, or *Partiality*. For as Saint *Iohn* ſaith, *He that doth righteouſneſſe, is righteous*, ſo the man which is *righteous indeed* is ſo accounted before *God*, and no other. *Think'ſt* thou that the *Lord* will account the

1 Ioh. 3.7.

the hypocrite, the wanton, the unjuſt perſon, a *true Iſraelite*? the *praiſe* that comes of *God* is not *deceitfull* or vaine: Hee neither *condemnes* the *righteous*, nor *juſtifies the wicked*. And that praiſe which the *ſcripture* gives unto the ſervants of *God* is according to the *truth* of the thing in them, not according to *imputation*.

Sixthly, this *praiſe* is according to the favour of the *Goſpell*, and the meaſure of *ſincerity*: not according to the rigour of the *Law*, and the fulneſſe

fulneſſe of perfection. Though *Chriſt* ſaith of *Nathanael*, *Behold a true Iſraelite in whom is no guile*, yet he ſaith not, in whom is no ſinne. Saint *Iohn* ſaith, *whoſoever* affirmeth that *hee hath no ſinne, deceiveth himſelfe, and there is no Truth in him*: and if *Nathanael* ſhould have thought that *hee had no ſinne in him*, *he* ſhould *have* had no *truth* in him. By the *grace* of *Imputation* we have no guilt, no ſinne: but by the *grace* of *Sanctification* we have *no guile*, no fraud. That is,

1 Iohn 1. 8.

in

in very deed we confesse that in many things *we offend all*, and sincerely and from our hearts indeavour no longer to *serve sinne*, but to please *God* in all things: Before the *preventing grace of GOD* comes, which makes us to *walke* commendably *before God*, we are all lame from our *mothers wombe* like the *Creeple at Lystra*, not able to stirre in *the waies of GOD*, having receiv'd grace, yet we are many times *lame* like *Mephibosheth*, by some *grievous fall*: and having present grace, 2 Sam. 4.4.

grace, he that ſtands ſureſt may cry with *David*, *my foot had well-nigh ſlipt*: and the *trueſt Iſraelite*, that ſtriveth to walke with *God* in uprightnes, is *lame*, like *Iacob* that *halts on his thigh*, though not in his *heart*, and though his *ſpirit* be *willing*, yet his *fleſh* is *weake*. Though the *true Iſraelite* doth not appeare before the *Lord empty*, yet he hath but a *Mite* in his hand: and he that *ſees* cleareſt by the *annoynting* of the *eye-ſalve*, hath yet a *mote* in his *eye*: and he that is covered

Gen. 32. 31.

covered with the *white rayment* that his *filthy nakednes* appeare not, hath yet a *moath* in his *garment*. He that *turnes* his *back* to the *Sunne* hath his *ſhadow* before him: and he that lookes upon the *Sunne*, though his *ſhadow* be not before him, yet he hath a *ſhadow*. He that looks not upon *Chriſt* hath no cõfort, his *ſinne* being *ever before him* to torment him: and he that lookes upon the *Mediatour*, though his *ſinne* be not *before him* by way of horrour; becauſe there is *no* condem-

condemnation to thoſe that are in Chriſt Ieſus, yet he is not without *ſinne dwelling in him*, though not *raigning over him*. So farre is *Nathanael* from the *praiſe* of perfection, that as *Origen* ſaith, *the juſt man lives rather in the ſhadow of vertue than in vertue it ſelfe*. There is an inſufficiency in the beſt men. Hee that is ſoundeſt is not without *concupiſcence*, which is as it were *nævus in cute*, *a ſpot in the skinne*, which though it endangers not our health, yet it takes away our beauty: ſo that

that of no man living can that be verified ſpoken in the *Canticles*. *Thou art all faire, O my love, and there is no ſpot in thee*, unleſſe it be meant of the *ſpots* of worldly *corruption*, injuſtice, intemperance, prophanneſſe, concerning which St. *Iames* ſaith, *that pure religion* cauſeth a man to keepe himſelfe *unſpotted of the World*: the ſoundeſt *Israelite* is not without the difficulty of *tentation*, which is as it were *morſus in calce*, *a nibling at the heele*, a bruiſing, and *weakning* of our

Can. 4. 7.

Iam. 1. 27.

strength, so that a man cannot pull on the *shooes* of the *preparation* of the *Gospell* of peace without some pinching, paine, and difficulty. Nay the best man is not free from infirmity, ignorance, negligence, passion, which is as it were *morbus in corpore, a hidden disease*, a sudden fit of distemperature, which though it doth not make it deadly sicke because our heart consents not to the evill, yet it makes us farre from the perfect soundnes which *needs not the Physitian.*

Seventhly,

Seventhly, *this phrase is spirituall*, not according to the savour of *carnall* vanity. *Christ* doth not say of him, *Behold a man skilfull and learned in the Lawes*, and yet St. *Austin* calls him *eruditum ac peritum legis a learned man*; *But behold a true Israelite in whom is no guile*: Here is no mention made of *Nathanaels* learning, or of any outward parts, but that which Christ commends in him is the *sincerity of his heart*, the *truth* of his *religion*, and his upright intention in comming

to him. Therefore *God* ſpeakes by *Solomon* ſaying: *My ſonne give mee thy heart!* the Lord cares not for thy *head* be it never ſo *witty*: nor for thy *face* be it never ſo *beautifull*, nor for thy *tongue* bee it never ſo *eloquent*, that which *God* loves and commends in a man is the *truth of profeſſion*, according to that of *David*, Pſal. 51. *Thou requireſt truth in the inward parts*: and againe, *The Lord taketh no pleaſure in any mans legge, but his delight is in them that feare him, and put their truſt in his*

Prov. 23. 26.

Pſ. 147 10, 11.

his mercy. So *Solomon* speaking of the *woman* saith, *Favour is deceitfull, beauty is vaine, the woman that feareth the Lord, shee shall be praised.* Prov. 31.30.

Eighthly, this *praise* is by way of *admiration*: *Ecce! behold*, shewing that a *true Israelite* is the *wonder* of the world, a rare and excellent person. So speakes the *Prophet Esay* 8.18. *Behold I, and the children which the Lord hath given mee as signes and wonders in Israel.* And yet this *praise* is common to *all the Israel of God*: for though

in respect of the measure of Gods grace there bee extraordinary gifts, and one *Israelite excells another*, and though in respect of the world, this froward nation, *the true Israelite shines as a light* rare and supernaturall, yet to be a *true Israelite, without* the *guile* of a false heart in the profession of religion is so common, that all the *people* of *God*, every man that is saved is adorn'd with that *praise*: T'is no *prerogative* in *Nathanael*, but the generall praise of all *Christians* in-

deed,

deed, *to bee true Israelites.*

Hence obserue two things,

1. *The Honour* } of praise
2. *The Rule* }

The *Honour* of *praise* is,

1. *To be commended of God.*
2. *To be cõmended for Truth.*

1. *Of God.*

FOr whatsoeuer applause the wicked haue amongst *fooles* and *flatterers*, yet they shall neuer haue the *Honour*

of the *sonnes of God: their names shall wee, the Lord* will not make mention of them within his *lippes*. Onely the *true Israelite* shall have his name *confest* before *the Father and his Angels*. No contumely, no reproch in this world can discourage the minde of him that hath the *honour* of this *testimony*. Let the *Iewes* thinke and speake of *Christ* what they will, that voice from heaven sufficiently honours him, *This is my beloved sonne in whom I am well pleased*. What though vile wan-

Prov. 10.7.

Matth. 3.17.

wantons make a jest of the *servants of God*, and disgrace them with names of scorne, yet the *holy Ghost* hath graced them with sufficient *Honour*, whilst hee makes their *hearts* his *temple*, *sealing them to salvation*, whilst hee speakes in them comfortably, and *Christ* of them honourably.

2. For Truth.

FOr what wouldst not thou have *true*? thou desirest a *true wife*, *a true friend*, *a true servant*. Dost thou affect that in another which thou regard'st not in thy selfe? know that thy profession makes thy soule *the Lords Spouse his servant, his friend*: for every soule is either *Gods* wife or the *devills Concubine*.

cubine. Now what more precious than *Truth* in the *Spouse of Christ*? what more necessary in the *Lords servant*? what more honourable in the *friend of God*.

2. *The Rule of praise.*

WHich is first: *Not to praise ourselves:* for as St. *Paul* saith, *hee which praiseth himselfe is not allowed, but whom the Lord praiseth.* If the Lord say unto my soule, 1

soule, *I am thy salvation*, I am glad to heare it: If it please the Lord to say of me, *Behold a true Israelite*, his testimony carries *honour* and *comfort*. But of my selfe let mee say with the *Publican*, *O Lord be mercifull to mee a sinner*, and with the Apostle *Paul* ταλαιπωρος ἐγω ἀνθρωπος, *O wretched man that I am*! what lost the Apostle *Paul* by saying of himselfe, *Christ came into the world to save sinners, of which I am the chiefe*? what lost *Saint Iohn the Baptist* by counting himselfe *unworthy*

Luke 18.13.

Rom. 7.14. 1 Tim. 1.15.

of

of the meaneſt office about *Chriſt*, *even to unlooſe the latchet of his ſhoe?* In the judgement of Chriſt the one was nere the leſſe a *choſſen veſſell*, the other the *greateſt* man that ever was *borne of a woman*. What can I looſe by *taking* the *loweſt roome*, if the *Lord* ſay *Amice aſcende ſuperius*, *friend ſit up higher*? Yea let mee have part in *Chriſt Ieſus* though it be but at the *hemme of his garment* and I ſhall bee ſafe. A fooliſh kinde of men there be, who cannot ſtay the Lords leaſure,

Matth. 3. 11.

Acts 9. 15.

Matth. 11. 11.

Luke 14. 10.

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Matth. 3. 11.

Acts 9. 15.

Matth. 11. 11.

Luke 14. 10.

sure, but in the height of Pharisaicall pride fall to valuing, to praising of themselues and despising others, forgetting the *hand-writing* against *Baltazer*, *Thou art weighed in the ballance and found to light*; *pondus meum amor meus non lingua*, saith Saint *Austin*, tis the truth of my heart, not the vehemence of the tongue that is of moment and weight in Gods tryall. *Selfe-praise* is the fruit of *Folly*, *Security*, *Pride*, *Vnthankefulnesse*, *Selfe-love*: for he that praiseth himselfe, either

Dan. 5. 27.

either considers not the *glory of perfect vertue*, in comparison of which all our *righteousnesse* is as a *stained cloth*, and so *showes* his folly and vain-glory. 1 Esay 64.6.

Or remembers not the multitude of his secret sinnes, under burthen whereof *David* praies, *ab occultis munda me Domine*, *cleanse me from my secret faults O Lord*, and so *showes* his *Security*. 2 Psal. 19.12.

Or forgetteth the bond of mans duty, which being performed, leaves yet the doer as an *unprofitable servant*, and 3 Luke 17.10.

and so *shewes* his *Pride.*

4 Or considers not the *fountaine* from whence every good and perfect gift commeth according to that of Saint *Iohn*, *No man can receive any thing except it bee given him from above*, and so *shewes* his *unthankefulnesse*. Iohn 3.27.

5 Or lastly appeares singularly good *in his owne eyes*, not taking notice wherein hee is exceeded by many, and so *shewes* his *selfe-love*. To avoide this, let us say of our selves as wee are *taught of God*, let us devise nothing. By the

cor-

corruption of *Nature* let us say *we are enemies*: by the grace of *Adoption*, say: *Wee are sonnes* by neerenesse of *coniunction* to *Christ*, say: *We are brethren* by familiarity of *love*, say: *We are friends*: by tenderneſſe of *Christ* his *protection* over us, say: *We are his spouse*, by condition and covenant of our *profession*, say: *We are servants*, and by true *acknowledgement* of our wants and *insufficiency*, say, *Wee are unprofitable servants*; let the Lord find that we are *without fraud*: let the *world* see that

Rom. 5. 10. Gal. 4. 6.

Heb. 2. 12.

Iohn 15. 15.

Reu. 21. 9.

Luke 17. 10.

that wee are *without crime*. But let not us say that we are without *sin*: yea let us say nothing of our selves but in the humility of mind, because *the poore in Spirit are blessed*, Mat. 5.

2 Secondly, the rule of *praise* is to speak in *Truth*, without *flattery* or partiality. It is not fit *to cast the Childrens meate unto dogs*: *Praise* is onely the encouragement of *vertue*. Never did *Christ* give this testimony of *true Israelites* to the hypocritical *Pharisie*: *Iohn the Baptist* did not salute them as *True Israe-*

Israelites, but thus, *O generation of Vipers!* It had not beene fit for Saint *Paul* to have graced *Elymas* with this testimony, when as he was *full of all subtilty and mischiefe, the childe of the Devill, and enemy of all righteousnesse.* As charity is not suspicious, so it is not sottish: and where apparant wickednes is, there ought not to be the *dawbing of untempered flattery.* Therefore it is well said by *Elihu* in the Booke of Job: I *will not accept the persons of men, nor give titles unto men, least my maker* take

Mat. 3.7.

Acts 13.10.

Iob 32.22.

take me away ſuddenly. I will not reach Judas a ſop, nor cut a lappet from Sauls coat; let us not ſpeake good of the covetous whom God abhorreth, nor extenuate the commendable deeds of any by envious deſtraction. The ſinners Oyle, though bright and ſweet, yet is ſlippery and vain, and becomes not any wiſe man, not any friend, much leſſe a Prieſt a meſſenger of GOD.

Thirdly in the Rule of praiſe we are to obſerve that our praiſe ought to be ſpirituall, not according to the vanity of worldly

worldly *prayse*, which neither aymes at a *spirituall end*, nor discernes the *spirituall things*: some *praise* out of lightnesse making way for lust, so wantons *praise* in whole volumes: some *praise* out of covetousnesse making way for lucre, so worldlings *praise* where they think to make use of a man: some out of feare making way for *security*, so weaklings *prayse* to avoyd oppression: some out of affection, making way for *consort* and idle fellowship, so *schismaticall sectaries*, so good fellowes

prayse;

praise: some in tongue and show onely, making way for *friendship*, so flatterers *praise*: some *praise* to be prayſed againe, making way for glory, so fooles *praise*: some *praise* either the *forbidden fruit*, or at least the *apples of Sodome*, which when they are touched are but dust: the vanities and trifles of this *world* which when they are *weighed* are but *Smoake*, when they are *embraced* are but *shaddowes*, honour, wit, riches, beauty, proportion, nobleneſſe,

neſſe, ſtrength, are the wonders of the *world*, but the *true Israelite* whom *heaven honoureth*, the *Angells guardeth*, the *Glory* of *Christ* is neglected, and paſſed over with no *applauſe*: and yet in truth none more noble than hee *that is borne of God*: none wiſer than he *that is wiſe to ſalvation*, none richer than he *that poſſeſſeth God*: none more beautifull than he *that is unſpotted of the world*, none more proportionate than hee *that beares about in his body the marks of the Lord Ieſus*, none

more

more strong than the *true Israelite* that *prevailes with God.*

4 Fourthly, in the rule of *praise* observe that it ought to be in the *discretion* of *charity*, more ready to incourage by praising the good, than to grieve by publishing defects: Though *Nathanael* had imperfections, yet the Lord would bee no *divulger* of them: The rule of *praise* requires charitable silencing of defects and weaknesses: and therefore *that butchers dogge as Bonaventure calls him, that slan-*

slanderer which hath his mouth alwayes bloudy in back-biting the godly, is to be abhorred of all good men. Those *hoggs* comming into the *paradise* of *Gods Church* stored with *hearbs* and *flowers*, instead of taking their *sweet savour*, with their foule mouths *besmeares*, and brands the *plants*, the *people of God*: how much the Lord hates the *wickednesse of Cham*, yee may know by his *curse*: and yet wee see nothing more common, nothing more pleasing to mans corruption for

want of *discretion* and charity than to detract, to girde at others, to traduce, and to play with others infirmities, forgetting their owne.

3. *The manner of the praise: a true Israelite.*

THe manner of *Nathanaels* praise being finished, the worthinesse of the *matter*, viz: *a true Israelite*, without fraud, calls for a di-

ligent observation: what a *true Israelite* is, may be discerned two wayes;

1. *By imitation of Israel.*
2. *By exemptiō from fraud.*

I

For the first: *Not all* saith *Saint Paul, are Israelites that are of Israel,* but the *sonnes* of *promise* are reckoned for the *seede*: *not all that cry Lord, Lord,* are subjects indeed, *but they which doe the will of God.* Not carnall propagation, not externall profession, but imitation of *Israel* makes the *true Israelite.* In *Israel* therefore

I Rom. 9.7,8.

fore *seven* speciall things may be briefly obserued for *Imitation.*

1 First, *Israelis simplicitas, Israels plainne ſe, upright ſimplicity,* which appeares Gen. 27. 12. who being adviſed by his Mother to prevent his brother *Eſau* of the *bleſſing*, anſwered, *My Father may* poſſibly feele me, and *I ſhall ſeeme to him to bee a mocker,* and ſo *bring a curſe upon me and not a bleſſing.* Art thou a *true Iſraelite?* behold, here examine thine owne ſoule and deſcry thy Heart. The *true Iſraelite* cannot endure

dare *to seeme a mocker*, and that of his *Father*, of whom hee expects the *blessing*. O Beloved! we are all come into the presence of GOD, for *a blessing of peace* and love in CHRIST: what a reverend regard should we have in our hearts, that we appeare not as *mockers* and *dissemblers before him*? remembring that saying of the *Apostle*, *Be not deceived, GOD is not mocked*. We *bring* a fearefull *curse* upon us and not *a blessing*, if we equivocate with the LORD in the matter of our pro- Gal. 6. 7.

fession. Let us not say *perhaps our Father will feele us*: it is most certaine that our thoughts, and affection, and intention is *open* and manifest in *the sight of him with whom we have to doe*, and no cunning covert can hide us from GOD. Of the *true Israelites* plainnesse speakes the *Prophet David*, Psal. 32.2. *Blessed is the man in whose Spirit is found no guile*: and againe, *be joyfull all ye that are true of Heart*: and of this the *Apostle Paul*, 2 Cor. 11.3. *I feare least as the serpent beguiled Eve through*

Heb 4. 13.

through his subtlety, so your minds should bee corrupt from the simplicity that is in CHRIST JESUS. But foolish wantons are not afrayd to make a lye, *a mockery* of their *profession* in the *Church of God*, in the presence of GOD, and *his Angels*. Away with such *Meteors*, such falling, such *false planets*, they are no true, but seeming *stars* in the *heaven* of the *Church*, No *Israelits indeed*, but the *shadow of Israel*.

Secondly, *Israelis* ἐνλάβεια *Israels religious reve-* 2

rence in the house of GOD: which appeares Gen. 28. 16. GOD having manifested himselfe unto him by a *vision*, *Israel* no sooner observed the LORDS presence, but breaks forth into a reverend admiration of the place, saying: *How fearefull is this place? This is no other but the house of God, this is the gate of heaven.* O see the property of *a true Israelite*! he hath indeed an *heavenly vision*, (though worldlings count it a foolish dream) in which hee seeth the *spirituall ladder*, the *word* of

of *Faith*, the *doctrine of the Crosse*, by which alone accesse is made to the presence of GOD, on top of which alone, and no where else, the LORD of mercy standeth to receive *those that clime up thereby*, and to give a gracious voyce to the *true Israelite*, as he did to *Israel*: *Loe I am with thee, I will not leave thee nor forsake thee*, which hee no sooner comfortably cõsidereth in the *house of God*, where this *Ladder* is set, this vision appeares, this voice is heard, but he acknowledging *Gods*

presence, reverently useth and esteems that *Place* as *the Gate of heaven.* Away then with these wantons, these *slow-bellyes*, that make the *Gate of heaven* a *sleeping roome*, a place of outward gazing, no inward vision, these are no *Israelites* indeed, they are Idolls in the Church, *they have eyes and see not.*

3 Thirdly, *Israelis votum, Israels vow* is to bee observed, *Gen.*28.20. If *God* (saith he) *will be with me, and keepe mee in this journey, and will give me bread to eate, and cloaths*

to

to put on, so that I come a-gaine to my Fathers house in safety, then shall the Lord be my God, this stone shall be Gods house, and of all that thou shalt give me, will I give the tenth unto thee. Loe, by the way first; how Israel dedicates his *tenth* unto *God* in the *Law* of *Nature*, before *Moses Law*, that the *true Israelite* might know wherein commendably to imitate that necessary *devotion*: next see how hee cares that *God* may be with him, how hee rests upon *God* for his *bread*, and *cloath*,

and

and *guidance*, giving unto God the glory of the *provision* of his outward meanes, according as St. *Paul* acknowledgeth, Gal. 2. 20. *That I live in the flesh, I live by faith in the Sonne of God.* See Israels contentment, having *bread* to eate, *cloaths* to put on, *protection* in his Journey, and the *Lord with him*, he desires no more, and need not truly: *For he is too covetous, that cannot be content with God.* See Israels thankefulnesse, *hee hath vow'd himself* to the *Lord*, and the *Lord is his God*: his

his heart cannot brooke a desolation of the place where the name of *God* is cal'd upon: nor that *they which serve at the Altar*, should *sterve* at the *Altar*. In this descry the *true Israelite* from the counterfeit. Many saith *Solomon* would be counted good doers, but where shall a man finde a faithfull man? an Hraelite indeed, that will stand to the *Vow* that Israel hath made? Away with those earthworms, those catch-polls, those caterpillers which make no reckoning neither of

Prov. 20. 6.

an

an house for *God*, nor of a *Tenth* for *God*, nor of *themselves* for *God*. *His house they make a denne of theeves*, his *Tenth* a sacrilegious *pray*: and *themselves* the *servants of Corruption*, and their *Mammon* their *God*. Are these Israelites indeed? Indeed they are the shame of *Israel*.

4 Fourthly, observe *Israels confession*, his humble acknowledgement, expressed Gen. 32. 10. *O God* (saith he) *I am not worthy of the least of the mercies and truth*, which thou hast shewed unto thy

thy servant. Loe how the *true Israelite* in the feeling of his owne unworthinesse is lowly in his owne eyes, and humbles himselfe before the *Lord! The true Israelites* that were found mourning for the abominations of the people were *signed with a letter*, the *last* in the *Hebrew Alphabet*, to signifie that in *humility* they take the *lowest roome*. Ezech. 9.4. See how Israel heere makes *God* his onely refuge: his mercy and *truth his onely stay*: that we may discerne the *true Israelite*

lite to relye nothing upon merit nor expect *due recompence of desert*, but only as Saint *Basil* saith, hath his hope in the *mercies of God*. If thou wilt carry thy *Light* safe, cover it with both thy hands: if thou wilt preserve the treasure of grace, let it be *Thesaurus absconditus a hid treasure*, lest either the *puffe* of *vaine-glory* blow out thy *light*, *or ostentation of pride* bereave thee of thy *treasure*: if thou wilt have the *Spirituall fire* preserved in the *hearth* of thy *heart*, cover it with

with the ashes of Israels humility, *I am not worthy of the least of Gods mercies.* Away then with the proud Iusticiary *Romanist*, the ostentant *Pharisie*, the enemies of Israels *humility*, the *disturbers* of Israel.

Fifthly, observe *Israels resolution.* Gen. 32. 26. who wrastling with the *Angel*, resolved saying, I *will not let thee goe before thou blesse mee.* Behold the *true Israelite* wrastling with GOD, by *Faith*, by *Prayer*, by Patience, having taken sure hold of him, cannot be divi- 5

divided: he is resolved that neither gaine, nor force, nor fraud, shall remove his hold, nor *separate* his heart *From the love of* GOD: So the *true Israelite* Job: *If he kill me, I will still put my trust in him*: So the poore blind man being checked, cryed so much the more, *O sonne of Dauid haue mercy on me!* So the royall Prophet, *My heart is fixed* O GOD, *my heart is fixed*. So the worthy *Anselmus*: *Come Lord Jesus*, for now I desire not my *feete* but to *seeke thee*, nor my *hands* but to *serve thee*, nor my *knees*

Iob. 13. 15.

Luk. 18 39.

knees but to worship thee, nor my tongue but to praise thee, nor my heart but to love thee. Here is wisedome, let the true Israelite keepe his hold, none can blesse thee but he, therefore let him not goe before thee blesse thee.

6

Sixtly, observe Israels integrity, his Zeale, his true love of vertue and hatred of vice. When he comes to give his blessings, Gen. 49. 3. 6. remembring the sinne of his eldest sonne, he gives him a token of disgrace: Reuben (saith he,) mine eldest

deſt ſonne light as water, thine honour is gone. Comming to *Simeon and Levi*, hee ſaith of them, *Simeon and Levi brethren in evill: Into their ſecret let not my ſoule come, my glory be not thou joyned with their Aſſembly.* See here the property of a *true Iſraelite*, which brooks not ſinne nor the diſhonour of GOD, in his owne family, in his owne children, in his *firſt-borne*; whereſoever hee finds ſinne, without partiall affection, he gives it his juſt diſgrace, rebuke, and *Curſe*. This is the *Zeale* of

of the *Israel of* GOD. O beloved, if the danger of sinne in our children, in our family, in our friends, in all men be such, that we may truely say of the infected heart as the *children* of the *Prophets* cryed out to *Elisha*, O *Master*, *Mors in olla*: *death is in the pot*: *death* is in the *house*, the *heart*: except we could either worke a miracle, or else would play with their destruction, why should we cast in *meale* when wee have *salt* in our hands? It is not the *meal-mouth* that can cure the

2 King 4. 40.

the deadly *wound of sinne*, but a sharpe proceeding to the wounding of the Conscience, and confusion of security. Observe hence also the faithfull and *sound heart* of a *true Israelite*, that by no means will heve fellowship with wickednes, either by approbation, imitation or commerce. *Into their secret* (saith he) *let not my soule come, my glory be not thou joyned with their assembly.* We ought not to carry our selves indifferently unto the wicked, but as S. Iude saith, *hate even the garment spot-*

Iude 23.

ted

ted by the flesh. O when I thinke upon the brood of that *Romish Cockatrice*, unnaturall traitors, *a generation of vipers*, more fit for the halter than the Altar, that perfidious assembly of false Catholicks, I judge him false, no *true Israelite* to Church or State that in utter hatred of their impieties, doth not breake forth into Israels zealous integrity, *Into their secret let not my soule come, my glory be not thou ioyn'd with their assembly.*

Seventhly, observe 7
Israels contempt of the
world,

world, this *Pilgrimage* on earth, who comming to *Pharaoh* and being asked of his age, answered thus, *The whole time of my pilgrimage are an hundred and thirty yeeres, few and evill have the dayes of my life beene, and I have not attained vnto the yeeres of the life of my fathers in the dayes of their pilgrimages.* Gen. 47.9. See here what reckoning the *true Israelite* makes of this life: here hee is a *pilgrime* and a *stranger*, having (as the *Apostle* saith) *no indaring City here*, but *looking for one to come*, whose *maker* and

and *builder is God.* If thou art not a *stranger* upon earth, thou art no *true Israelite:* if thou haſt ſet up thy reſt here, thy ſtate is miſerable, for of ſuch ſaith our Lord, *Woe bee unto them, they have their comfort heere.* Luk. 6.24. The *dove* that was ſent out of *Noahs Arke* could not bee ſatisfied with the carrion that the *Crow* ſeaz'd upon, but finding no reſt *for the ſole of her foote*, haſted to the *Arke* againe. *The true Israelites* are ſo farre from being wedded to this *world:* and to the

Heb. 11 10.

vile pleasures thereof, that they cry in their hearts with the *Prophet David*, *Oh that I had the wings of a dove, that I might fly and be at rest.* Of this *Pilgrims* life speaks the *Apostle*, 2 Cor. 7. 29. Seeing the time is short, it remaines that *they which have wives be as though they had none, they that weepe as though they wept not, they that rejoyce as though they rejoyced not: they that buy as though they possessed not, they that use this world as though they used it not, for the fashion of this world goeth away*: hence *David* prayes,

Psal. 55. 6.

prayes, *I am a stranger upon earth, O hide not thy Commandements from me!* and hence Saint *Peter* exhorteth, *I beseech you as pilgrims and strangers, abstaine from fleshly lusts which fight against the soule.* It is an undoubted *truth*, a *true Israelite* is a *pilgrime.* If then whilst thou dost walke here as a *stranger* thou beest contemptiblie questioned with, as *Jonas* by the mariners; *whence comst thou?* where wast thou borne? where dwelst thou? what art thou? whither tend'st thou? comfort thy selfe

Psal. 119.19

2 Pet. 2, 11.

Ionas 1. 8.

with that testimoniall which the *word of* GOD doth afford every *true Israelite.* If it be asked whence they come? St. *Peter* answers, that *they are a people set at liberty* from the *spirituall Egipt*, that they should *set forth the vertues of him that hath call'd them out of darknes into his marvelous light*: if where they were borne? Saint *James* shewes that they were borne from above, *from the Father of lights*, *borne* as saith Saint *John*, *not of blood*, *nor of the will of the flesh*, *nor of the will of man but of God*, if

1 Peter 2.9.

Iam. 1. 17. 18.

Iohn 1. 13.

if where they dwell? Saint *Paul* answers, *their conversation is hid with Christ in* GOD, by affection *seeking the things which are above, where Christ sits at the right hand of God.* If what they are? Saint *John* answers that *they are now the sonnes of God*, and Saint *Paul*, the *lights of the world.* If whither they goe? shall we say as CHRIST to his Disciples, *whither they goe ye know, and the way ye know?* 'tis like then too many may say, *we know not whither they goe, how then should wee know the way?*

Col. 3. 2. 3.

1 Iohn 3. 2.

Phil. 1. 15.

Iohn 14. 4.

way? therefore let the Apostle in the behalfe of all true Israelites declare their passage, I (saith he) follow hard toward the marke, for the price of the high calling of GOD in Christ Iesus. Here then, whither they goe yee know, toward the marke: and for what, for the price of the high calling of GOD, and the way ye know, CHRIST IESVS. Thus in the imitation of Israel wee find seaven worthy ornaments of a true Israelite, viz.

Phi. 3. 14.

1. VPright plaines without fraudulent Policie.

2. Reve-

2. Reverent *religion* without *rudeneſſe*.

3. Holy *devotion* without *prophanneſſe*.

4. Humble *confeſſion* without *pride*.

5. Conſtant *reſolution* without *faintnes*.

6. Zealous *integrity* without *corruption*.

7. A *pilgrims life*, ſober Contentment without Luxurie, without *love of the World*. The *true Iſraelite* is diſcerned.

2. *By exemption from fraud.*

THere is a three-fold *Fraud* from which

the *true Israelite* is free.

1. *Fraus iniqua*, the fraud of injustice deceiving others.

2. *Fraus stulta*, the fraud of folly deceiving themselves.

3. *Fraus impia*, the fraud of impiety, deceiving the *Lord*.

The first is in outward *Conversation*, the second in the *information* of the *Conscience*, the last in the *profession* of *Religion*. If *Nathaniels* testimony from *Christ*, saying *a true Israelite* without fraud, be considered according to

this

this difference of guile, we shall more plainely perceive who is the *true Israelite without fraud.* First, therefore the *fraud* of couzenage or deceit in the matter of bargaining, or trading, or outward conversing one with another is hatefull to every *true Israelite*, as being contrary,

1. To *Iustice.*
2. To *Charity.*
3. To *Piety.*

To *Iustice*, for St. *Paul* calls it *Oppression*, 1 Thes. 3.6. *Let no man*, saith he,

oppresse or defraud his *brother in any matter, for the Lord is an avenger of all such things.*

To *Charity*: therefore the *Apostle*, Eph. 4.25. exhorts *Christians* saying: Wherefore *cast of lying and speake the truth every man to his neighbour, for we are members one of another*: Tis the care of one member to helpe, but not to hurt the other.

Contrary to *Piety* and Christian profession, for St. *Paul*, Col. 3.9. chargeth us saying, *Lye not one to another, seeing yee have*

have put of the old man with his works: Now then, how should not a *true Israelite*, a true Christian man be ashamed of that worke which hath neither *justice*, nor *charity*, nor *godlinesse* in it? The plainnesse and simplicity of faith in *Christ* admits neither of false weights, *false measures*, nor couzening trickes, nor equivocating fraud. *This deceit* is com to that *height* now that it is admired, studied, and practised as a great mystery, and hee is rejected as a foole that hath it not.

What

What an injurious proverbe unto truth and upright dealing is that, *Plaine dealing is a Iewel, but hee ſhall dye a beggar that uſeth it*: whether he ſhall dye a beggar or no I will not ſtrive, one thing I am ſure of, *hee ſhall live a Saint.* All the wickedneſſe of this fraud is now put of with *caveat emptor*: *let the buyer looke to it.* O fooliſhneſſe! ſhould the buier take heed of being deceived, of ſuffering loſſe in his penny, and the ſeller take no heed of being a deceiver, and

ſo

so to loose thereby the *Grace of God, the Honour of Truth, the Hope of a better life?* Of this deceit speakes the *Lord* by the *Prophet Ieremy*; *Among my people are found wicked persons, that lay waite as he that setteth snares, they have made a pit to catch men: As a Cage is full of birds: so are their houses full of deceit, thereby they are become great, and waxen rich.* First, it is utterly a shame for us that the *Lord* should complaine that such persons are found among his people, those that professe

Iere. 5 26.

fesse the *knowledge of the Truth*: next very properly and significantly doth the *Lord* say, that deceit is in their *house*, *as a bird in a Cage*. T'is there as imprisoned, and cannot get forth, they have got such an habit of Couzenage that they cannot leave it.

Yea their false swearing, lying, couzening trickes to draw in gain, is become to bee a *darling*, a *delight* unto them, a *bird* that makes them sweet musicke, and their shop is the Cage; well is he that can get such a

bird,

bird, such a prentise boy, that can tune his note artificially to deceive. If thou bee'st a *true Israelite*, thou wilt not make *thy house a snare*, a pitfall to catch plaine men, nor thy shop a *Cage* for that *uncleane bird*. O rather let the voice of the *Turtle Dove* be hard in thy house, Can. 2.12. *mourning for sinne*, thankesgiving to God, devout praiers, comfortable instruction, words of truth and love, that is the *true Israelites* bird, the true Christians *musicke*.

2. *Foo-*

2. Foolish fraud.

AS wee have seene the *fraud* of injustice from which the *true Israelite* is free, so in the next place observe the fraud of folly by which the minde deceives it selfe, from which the *true Israelite* is also exempted. This deceit is in the information of the mind, a couzenage of a mans owne heart, of which St. *Iames* speakes, *Be ye doers of the word, and*

Iam. 1. 22. 26.

not

not hearers onely, deceiving your owne selves: and again in the same Chapter: *If any man* (saith he) *among you seeme religious, and refraineth not his tongue, but deceiveth his owne heart that mans religion is vaine.* Of this fraud there may be three branches observed.

1. Vaine *excuse* to lessen sinne.

2. A blasphemous *cloake* to cover sinne.

3. A presumptuous *security* to lye in sinne.

1. *Vaine*

1. *Vaine excuse.*

FIrſt, it is a profitable ſinne (ſaith one) ie is the very meanes whereby I live. O vaine folly! O damnable fraud! Is the certaine way to eternall death become the meanes of life? Is it gainefull? Open thine eyes O thou vaine man, and conſider the ſumme of thy gaine: thou gaineſt *droſſe*, and looſeſt the true *treaſure*: thou *winneſt the world*, *looſeſt* thine

owne

owne soule: thou getteſt earth, and looſeſt heaven, thou art joyned to *Mammon*, and divided from *God*. I but (ſaith another) my children will find the good of it, my poſterity will *praiſe* my doings: O fraud! *Thou ſhalt be prayſ'd* ſaith *Chryſoſtome where thou art not, and tormented where thou art*. What profits it thee to be commended of thy poſterity for leaving riches, and to bee condemned eternally for getting them? Can thy ſonnes pleaſure on earth, eaſe thy paine in hell?

helt? Oh that the *scales* of this fraud would *fall from the eyes of these earthly men*; that they might discerne between things that *differ*, the *riches of Gods grace*, and the drosse of this world that in the love of the one, and contempt of the other, they may truely say, *Christ is to us both in life and in death advantage.*

Philipp. 1. 21.

2 But I heare the Wanton put his trick upon us saying, the sinne is full of delight, and what is a man but his pleasure? And is it true? Is it a sport for thee to offend

fend the *everliving God*? Canſt thou *dally* with the *conſuming fire*, with the *Maieſty of GOD*, *into* whoſe *whoſe hands to fall is a fearefull thing*? Woe be unto thee, *thou haſt thy Comfort here*. And yet alas 'tis but the Comfort of an *hogge* in a *ſtye*, a *bird* in a *cage*, thou laugheſt and ſing'ſt in the midſt of thy ſlavery, 'tis but from the teeth outward, no ſound Joy, the worme of remorſe gnawes thee within, thou haſt not a Crumme of true Conſolation, much leſſe that *continuall feaſt* with the

ſonnes

ſonnes of GOD.

3 I but it is a common and receiv'd *cuſtome* ſaith another; too true, and as the *Scribes* and *Phariſees* ſaid, ſeeing the multitude to follow Chriſt, *Doe ye not ſee how you prevaile nothing, Loe all the world goes after him:* So theſe inſult, and object to *Gods Miniſters* ſaying, *Doe you not ſee how you prevaile nothing* with all your paines, your labour is but loſt, men will not leave their pleaſure in ſinne, their profit by deceit, for all that you can ſay or doe: and there-

fore

sure let us doe as most doe. O foolish deceit! and will this wretch be damn'd for company? Is the sin common? why? what though it be in the mouths of *Kings*, in the *reyns* of *Nobles*, in the *hands of Iudges*, in the *eyes of the Priests*, yet will that helpe nothing in the day of thine account, nor can such example make any Royall, Noble, Just, or Holy sinne. Well said *Eucherius* to his Cozen *Valerian*, *Obsecrote, alienum delictum semper ut opprobrium respice nunquam ut exemplum:*

plum: I beseech thee, alwaies behold another mans fault as a shame to the doer, but never as thy patterne. Is sin customary? why? what though *evill* may *plead* for it selfe as the *Romane Church* doth, *Antiquity, Universality, Consent*, yet 'tis no lesse blemish for thee to be infected with a customed and common sinne, than to consort with an old and common whore. But me
4 thinkes I heare a *swarme* of naturall men *buzzing* about me, and urging a conceit of humane frailty, that *flesh and blood* can doe

doe no otherwise, deceiving themselves with Information out of St. *Paul* misunderstood, Ro. 7. where the *Apostle* saith, *So in my mind I serve the Law of* GOD, but *in my flesh the Law of Sinne.* I am verily perswaded that this very fraud sends many thousands to hell. For what in their account is the sin of humane frailty? under burthen of which the *Apostle* groaned saying, *O wretched man that I am!* Looke into their *bill of account* and you shall find cursing, swearing,

ring, gluttony, drunkennesse, couzenage, fornication, lying, hatred, and revenge, ranked as the sinnes of their infirmity and humane frailty. Loe here *Salomons sluggard* that cryes *yet a little sleep, yet a little slumber, slumber and sleepe*, infirmity and impiety, all is one, all but little, and all too little for him. But O good God! shall we imagine that the *holy Apostle* did in his flesh *serve the Law of sinne* after this manner? And was hee indeed a couzener, a lyer, a fornicator, a drunkard?

kard? *God forbid.* There are indeed ſinnes of infirmity againſt which the godly man hath a continuall conflict. As concupiſcence, motions unto evill, idle words, inconſiderate paſſions, ſurreptions, ſinne ſtealing upon us before wee are aware, *propter inadvertentiam* as the ſchools ſpeake, for want of due circumſpection: but that ſinne which hath the conſent of the heart, and is done with purpoſe and deliberation, as fornication, revenge, lying, couzenage, treaſon,

ſon, and ſuch like muſt not be counted infirmities but iniquities, and ſuch abominations as cannot ſtand with the *grace of Chriſt*, but doth *quench the ſpirit*, and ſo long as they are continued by any, there is no *Seale of ſalvation in him*. The *Apoſtle* then in the place forenamed doth not meane *that he ſerves in his fleſh the law of ſinne* by actuall and voluntary *corruption*, but by naturall and involuntary *Concupiſcence*, which though hee is compeld to obey in reſpect of evill

vill motions arising, yet neither doth his mind consent, nor his actions conforme unto them.

2. *Blasphemous cloake for sinne.*

AS some deceive themselves in lessening their wickednesse by a vaine excuse, as ye have observ'd already, so there are ungodly men crept in, which father all their sinne upon the force of *Gods* decree, affirming a neces-

sity of their sinning, through the inclination and secret *working of God*, who (say they) doth determinate their wills to evill, and so every one of their sinnes is their destinie, and could never have been avoyded. But this is a foolish and damnable fraud, seeing that St. *Iames* saith, that *God cannot bee tempted with evill*, and that it is against the very *nature* and goodnesse of God to infuse evill, or to incline the heart to sinne, and against the *justice* of *God* and his *truth*, who both pro-

Iam. 1. 13.

protesteth that he *would not the death of a sinner*, and also cannot justly damne that in another, to which (as they say,) he himselfe inclineth the heart, yea by a powerfull decree inforceth it. *God* indeed ordereth and limiteth the corrupt will of man, prone of it selfe to evill, suffering it to be carried to this sin and not to that, according to his *wisedome* and *good pleasure*; and although *God* justly leaves men for their unthankefulnes and rebellion in the *snare of the*

Devill, yet he neither inclineth nor enforceth them to sinne.

Some have wrote to make this *Spiders webbe*, whom I will not name, for I had rather *hide* than *hit them*: affirming absurdly that the *ancient Fathers* gave but a frigid, a cold answere, when they said that *God* hardened men by *desertion*, forsaking their rebellious minds, and by *permission* giving way to *Sathan* to seduce, insnare, and overcome men. Yea one saith *Adulterium est opus Dei*:

Adultery

Adultery is of Gods working: another *Deus movet latronem ad occidendum, God sets on a thiefe to kill*, which speeches they understand not to be in respect of *Gods permission*, without whose leave nothing can be done: nor in respect of that generall ayde and sustentation of the *power of God*, in whom *we live*, and *move*, and *have our being*, but they conceive *God* particularly and necessarily to incline the *Adulterer* and the *thiefe* to their villany by a speciall motion, and by a fa-

tall decree. Whereby the very nature of ſinne is taken away, and the filthines therof, becauſe (as they conceive) *God* hath ſo deepe an hand in it, that it is found to be his ſpeciall worke: But from this fraud the *true Iſraelite* is free, who acknowledgeth that of the Prophet *Oſee*, *Perditio tua ex te Iſrael: thy deſtruction, O Iſrael; comes of thy ſelfe:* and that of St. *Paul*, *Ye did runne well, who did hinder you*, 'tis not the perſwaſion of him that called you.

Gal. 5. 8.

3. *Pre-*

3. *Presumptuous security to lye in sinne.*

YOu have seene how fooliſhly men *deceive* themſelves by leſſening their ſinnes by vaine *excuſe*, or covering their wickedneſſe by blaſphemous *conceit* of *Gods* inclination and fatall decree inforcing their ſinne: now obſerve how alſo many deceive themſelves by a ſecure *preſuming* that continuance in ſinne ſhall never hurt

hurt them becauſe of their confidence in the *grace of Chriſt*. The *Apoſtle* 1 Cor. 6.9. notably confoundeththeir groſſe deceit: *Know ye not* (ſaith hee) *that the unrighteous ſhall not inherit the Kingdome of God: be not deceived, neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeves, nor covetous perſons, nor drunkards, nor raylers, nor extortioners ſhall inherit the kingdome of God.* What? doth the *Apoſtle* terrifie here and teach not? Is it not rather a fearefull *do-*

ctrine

trine? Are these but words of course? if thy *heart* beleeves this *doctrine*. *Deceive not thy selfe* by secure *presumption*. Marke what the *Apostle* addeth, *and such were some of you, but ye are washed, ye are sanctified, ye are justified in the Name of the Lord Iesus Christ and by the Spirit of our God*: he doth not say, *and such are some of you, and yet ye are justified*, but *such were some of you*, giving us to understand that such sinnes cannot stand with the *grace* of *Iustification* and *Sanctification* of the *Spirit*.

rit. I but yet such a person may bee elect, saith one: We doe not now dispute what he may be, or what *Gods* purpose is to worke in him hereafter; but this wee are bound to teach, and the people beleeve, that men so long as they continue in such sinnes, are not in the *state* of *salvation*, and if they dye without *repentance* they are certainly damned. Neither must men deceive themselves with a conceit of hidden *grace*, and *presence* of the *Spirit* during the continuance of such sins: for

for these sinnes being contrary to the *Holy Ghost*, doth so *quench* the *divine motions* and so *pollute* the soule, that *Saint Iohn* speaking of one of such sinnes affirmes flatly, *Wee know that no man-slaier hath eternall life abiding in him*. He doth not deny but that a man-slaier repenting may have eternall life; but he concludes against this *fraud* of *presumption* maintaining that such an one during his sinne without *repentance*, hath not *eternall life abiding in him*: but by his sinne hee hath lost

1 Ioh. 3. 15.

loſt the *Spirt of GOD*, and the comfort of ſalvation by *Chriſt*, untill he be againe *renewed by repentance*. And therfore men that continue in ſuch ſinnes ought to bee ſo farre from beleeving that they in *Gods favour* are ſafe, they that are bound to beleeve by the *word of God* that they ſhall never *inherit the kingdome of Chriſt*. I but ſaith this deceiver, doth not the *ſcripture* ſay: *Bleſſed is the man whoſe unrighteouſneſſe is forgiven, and whoſe ſinnes is covered:* if *covered* (ſaith he) then

Pſal. 32. 1.

con-

continuance in sin *cannot* hurt a *beleever*. But the godly which know the comfortable *sence of these words*, admits not this deceivers glosse. All our *former sins* by *repentance* and faith in *Christ* are forgiven, and so covered that they shall not appeare to our *confusion*: but then we know also that *repentance* imports not onely a verball confession and acknowledgement that *we sin*, but also a reall and true forsaking of such sins as are committed against *conscience*. *The grace of Christ* then covers our *in-*

infirmities as a *cloath* to hide them, because they continue so long as wee live: but it covers our *impieties* & *crimes* as a *plaister* that draweth out the *filth*, and healeth the *sore*. We must not thinke that the *Name*, and merits of *Christ* are a *cloake* for *villanies*, or a *covert* for *iniquities*: but as by the *grace* of *Christ* our weaknes is covered, so our wickednes is cured: so that a *wicked* man and a Christian are directly contrary.

3. *Fraus*

3. *Fraus impia, the wicked fraud in profession of Religion.*

WE have observed alreadie that *fraud* of *Iniustice* deceiving others, that *fraud* of *folly* deceiving themselves, now let us see that impious *fraud* in the profession of *Religion*, deceiving the *LORD*, of which we may briefly observe six kinds.

The FRAUD

1. Of Formall and Politicke
2. Of Faint and Negligent
3. Of Fained & Counterfeit
4. Of Forced and Servile
5. Of Forged and Arbitrary
6. Of Flattering and Carnal

RELIGION.

1. *Of*

1. Of Formall.

POliticke *Religion* admits no more of *Gods service* than may stand with the *state*, serve the *time*, and *please men*: a ranke of men there are that so turn themselves to *serve* GOD, that yet they have alwayes an eye therin to serve their own turne. Hence come the *principles* of *politicians*: *Tantùm stet, tantùm floreat, copijs referta, victorijs gloriosa, pace secura Respublica, et quid ad nos cætera?* Let but the *state* of

Aug. de civi: dei ca. 20. l. 2.

of the *common wealth* stand and flouriſh, *abundant* with *plenty*, glorious with *victory*, ſecure with *peace*, and we looke after no more. Hence come their poſitions, *Conſervatio Reip. Status prior ac antiquior eſſe debet quam religionis cauſa.* The preſervation of the Common-wealth ought to be more precious and more to bee reſpected than the *matter* of *Religion.* Hence comes this their brutiſh concluſion, *Virorum fortium hic ſcopus, hoc ſtudium, hæc cura primaria eſſe debet, vitam lætam*

Belloy pag. 12.

Antiquiſart. p. 124.

lætam ac affluentem ducere: This ought to be the *drift*, the *ſtudy* and prime *care* of a generous man to *live* a jocund and *delicious life*. Of which *beaſts* yet *Iob* hath feare-fully concluded, *They paſſe their dayes in pleaſure and in a moment goe down to hell*. O how this *politician* ſmiles to obſerve the *true Iſraelites* following their profeſſion in earneſt, couuting them therefore *God Almighties fooles*. But well anſwered the *Lady Paula*, the Polititians of her time, *nos ſtulti propter Chriſtum*,

Iob 21. 13.

Christum, sed stultum Dei sapientius est hominibus: We are *fooles* for *Christs sake*, but *the fooliſhnes of God is wiſer than men*, *Inertiæ se et otio dante*, &c. ſaith *Ierome*, whilſt theſe *Mammoniſts* give themſelves to *idlenes* and *ſloth*, they count thoſe which ſeriouſly *meditate in the Law of God day and night*, *tanquam garrulos et inutiles*, as vaine and *ſcripture-men*: and as *David* ſaith, *They have made a mocke at the Councell of the poore, becauſe the Lord is his truſt*. This *formaliſt* is in the *Church* as a *ſword*

Pſal. 14. 6.

sword in the *heart*, as a *serpent* in the *bosome*, as a *poyson* in the *stomack*, as a *theefe* in the *house*: by him the *righteous soule is grieved*, the plaine *Israelite* circumvented, the weake infected, the *Church robbed*. From this *fraud* the *true Israelites* exempted, who *first seeks the Kingdome of God and his righteousnesse*, serves not the *time* but the *Lord*, and their prime care is *to worke their salvation with feare and trembling*.

2. *The*

2. *The fraud of faint Religion.*

THe second *fraud* in profession is *Negligence*, when the *professour* is not inflamed with zeale, and the *love of God*, but with a remissnes and careleſnesse *creeps* about the workes of godlines: This *fraud the holy Ghost* espied in the *Angel* of the *Church of Laodicêa*, saying, *I know thy workes that thou art neither cold nor hot:* and of this *guile* speaks the *Scripture* fearfully; *Cursed is every one that worketh the worke of*

Reu. 3. 15.

Ier. 48. 10.

God negligently. Free from this guile are all *true Iſraelites*. So *David*, that ſaid; *my ſoule is a thirſt for God*. So *Elias*, that proteſted ſaying; *I am zealous for the Lord God of Hoſtes*: though many times they which *are at eaſe in Syon*, count *Elias* his *zeale* the maine *diſturbance* of *Iſrael*. T'is a fearefull commination of the *Lord* againſt *neutralls, theſe lukewarme profeſſors*, in the Prophecy of *Malachy*: *Curſed is the deceiver that hath in his flock a male, and offereth a corrupt thing*. If *thy* righteous *ſoule* bee

Pſa. 42. 2.

1 King 19, 10.

Mal. 1. 14.

2 Pet. 2 7.

grieved

grieved at ſin with *juſt Lot*: If thou *mourn'ſt* becauſe *men keepe not Gods Law* with zealous *David*: If thou art *weary of thy life* for the *daughters of Heth* with *Rebecca*, If thou canſt *cry* with *Samſon* for *that well of life, give me drinke or I die with thirſt*, then art thou free from fraud, and thou art knowne of *God* for a *true Iſraelite*. O let us raiſe up our hearts from this *fraud*, remembring that of the *Apoſtle, Be not weary of well-doing, knowing that ye ſhall receive if yee faint not*: and let us care-

Pſ. 119 136.

Ge. 27. 46.

Iudges 15. 18.

Gal. 6. 9.

fully follow the councell of the *holy Ghost: Reu.* 3.2. *Be awake and strengthen the things which remain, that are ready to die.*

3. *The fraud of fained Religion.*

THe third *fraud* in profession is *counterfeit religion*, which stands in outward show without intention of *the heart*, drawing neere *unto God in the lipps*, the *mind* being *far from him.* This deceiver *showes* himselfe in the *Feathers* of the *Swan*, but secretly wallowes in the *mire* of the *Swine:*

Swine: and though hee seemes to be a *very hoorder* of the *Manna*, yet is he found feeding at the *Prodigalls trough*. These deceivers saith *Nazianzen weave Penelopes web*, what they make in the day, they marre in the night. Like they are unto *Plinies bastard Eagle*, that hath the *face* of an *Eagle*, but the *foote* of a *Goose*: or to *Ezechiels vision* with many faces, of *Angell*, of *Man*, of *Beast*: these shew themselues *Cherubims* in the *Church*, in company *men*: *beasts* in secret. *Pasetes* the *Iuglers* feast

Ezech. 10.14.

Suidas.

feast full of varieties in show, vanishing all away when they should be tasted, was but a *mock-belly*: the goodliest *building* the faireſt house without *Inhabitant* to give reliefe, that poore men call but a *mocke-beggar*: and the most ostentant *professors*, which have *a shew of godlinesse* without the *power therof*, a *counterfeit Israelite* is but a *mocke-God*. these *are reeds shaken with every winde of tentation*, smooth but yet *hollow*, without the *pyth* and *substance* of *godlinesse*. This *fraud* the *holy Ghost* found in

in the *Angel* of *the Church* at *Sardis*; saying, *I know thy workes that thou hast a name to live but indeed art dead*. From this *guile* was *David* free who cheerefully appeales to *Gods* view saying, *Examine me O Lord and prove me, try out my reines and my heart*: 'Tis with every *true Israelite* as St. *Ierome* speakes of a good *Priest*, *Christiani Sacerdotis lingua, manus, mens, concordent*. *A true Israelites* tongue, and his hand, and his heart goe together.

Reve. 3 1.

Pſ. 138. 23.

4. *The fraud of forced Religion.*

SErvile and compel'd *religion* is the fourth *fraud* in *professiõ*: and that is when men attend the exercises of *religiõ* without freedome of *soule* & *spirit*. Where appears the main difference *betweene* religion *inspired*, and religion *cõmanded*, the one leades by cheerefulnes & love, the other draws by feare and force. *I will offer* saith *David unto the Lord free-will offerings*, that is *offerings* of a ready and *cheerefull* mind. A

Psal. 110.3. Psal. 45. 6.

spe-

speciall mark of a *true Israelite:* for where the *spirit of God* is, there is *liberty* saith Saint *Paul*. *I was glad* saith *David* whē *they said, Come, we will goe into the house of the Lord*. But these deceivers reckon the *Lords* service as a very *torment* to their pleasures & profits, a cooling of their delights: and as the *devills* in the *Gospell* was affected with the *presence of Christ*, so these with the exercise of *godlinesse*, what have they to doe with them; *they come to torment them before the time*.

2 Cor. 3.17.

Mat. 8. 29.

5. *The Fraud of forged Religion.*

ARbitrary and devised *Religion* is the fifth *fraud* in profession, which magnifies private inventions to the neglect of the *councell* of *God*, which being urged as necessary parts of divine worship, argue the *Word of God* of *Insufficiency*: but it is the *wantonnes* of mens *wits* and luxury of their mind, that *rove* out beyond the limits of *God*, and are not content with his *wisdome*. This *fraud Christ* spied

spied in the *Pharisies*, who *made the Commandements of God of no effect*, to *establish* their owne *traditions*. This *fraud* also is observed to be in the *Romish Church*, who have *equalled* their *traditions* to the *Scripture*, and have devised a new *Creede*, making their *fancies Articles of Faith* needfull to salvation: This *fraud* some also impute to the *Church of England*, though injuriously: for it urgeth no humane invention as an essentiall part of Gods worship, or as needfull to salva-

Mat. 15 6.

salvation, but onely for *order*, for comlinesse, for *signification*. From this fraud *the true Israelite* is free, who is so bound to the *word of God*, that he makes it the *warrant*, the *honour* of his actions, the *warrant* that *secureth* the *rule* that *directeth*, the *honour* that *graceth* his *Religion*.

6. *The Fraud of carnall Gospelling.*

THe last *fraud* in profession I call *flattering* or carnall *Religion*, which doth not *crucifie* the *flesh with the lusts*, there-

therefore they say of their *lusts* as *Pilate* said *to Christ, what evill have they done*: These *deceivers* admit nothing that savours either of *labour* or restraine of the *appetite*: tell them of *mourning* for sinne, of *watching* in *prayer*, of *fervency* in devotion, of *fasting* and abstinence, of mercy and *almes deedes* to the poore and such like, and they will put of all to the hearing of a *Sermon*, an easie worke; and for the rest seeme to say as the *Devills* did to the *sonnes of Sceva, Iesus wee know, and*

Paul

Act 19 13. *Paul we know, but who are ye?* Sporting they may say we know, & feasting we know, but what is *fasting*? what *mourning*? what *almes*? Of this *fraud* speaks the *Apostle* S. *Iude* saying, *there are certaine men crept in, Vngodly men, which turn the grace of our God into wantonnes.* These men instead of *building* that Spirituall *Tower*, mount up a *narrow* and overtopping *Chimny*: instead of sound *religion*, a smoaky vaine, and foule *singularity*. These fly not like *doves to their windowes* as the Prophet de-

Iude 1. 4.

Luke 14. 28.

Esay 60. 8.

scri-

scribeth the Godly mans *celerity*, & spirituall *contemplation*, but *hop* like frogs, raising themselves a little from the earth, in a ceremonious hearing of the word & praier, the weight of their *belly*, of their *lusts* puls thē down to their *pond*, to *their filth againe*: and there though they *croake* of *Religion*, & of the *Gospel of Christ*, yet in truth they can not abide to *enter* into the *streight gate*, the *narrow way that leadeth unto life*. *Quintus Cicero* perceiving his brother *Mark* to sue for the *Consulship*, counselled

selled him that continually he should think upon these words *Novus homo es, Consulatum petis, Roma est. Thou art but a strãger*, thou sueſt for the *Consulship*, and t'is *Rome* where thou seek'st it: thinking that each one of these considerations would *spurre* him on to *vertue* and honorable deportment. He was a *strãger*, no citizẽ of *Rome*: no *Patrician*, but a man of *Arpinas*, of an obscure place: next he sought for the *Consulship* the *highest* dignity: & that in the *city* of *Rome* where was a mul-

multitude of choise *competitors*. O beloved, we al seeme to make suit for *eternall life*, the preparation wherunto is a *true Israelite*, Christianity without *fraud:* that wee may inflame our hearts to a conversation agreeable to the *Gospel of Christ*, let us oftentimes thinke of these words, *Novus homo es, Cælum petis, Ecclesia est.* *Thou* art a *stranger*, not born a Citizen of the *spirituall Kingdome* but by nature a *childe of wrath* thou seekest for *heavẽ the highest dignity*, and that in the *Church*, in the *holy ci-*

ty,

ty, where are a multitude of choise *competitours*, *Israelites indeed*, exercised in labour, patience, praiers, sorrow, and contemplatiõ of *God*, and thinkst thou to get it in ease, wantonnes, Idlenes? here *the kingdome of heavẽ suffers violence, and the violent take it by force of devotion*, and thinkest thou to get it by *fraud* of *sensuality*? If the divine *Eagle* can scarce soare unto it, when shall the *carnall frog* attain unto it by remisse and intermitted girds? wel said the *tragædian* πόνου χωρίς οὐδὲν εὐτυχεῖ

Sophocles.

no

no man proſpers without diligence: wouldſt thou have the higheſt *honour* with the baſeſt *thoughts*? the greateſt *happines with no difficulty*, no paines, no diligence? fró this *fraud* is the *true Iſraelite* exempted. So St. *Paul, I follow hard toward the mark:* and again, *I beate down my body and bring it into ſubjectiõ:* ſo the *Prophet David, My ſoule is as a weaned child:* Behold now a *true Iſraelites religion*, not *formall* and *ceremonious*, and *politique* & time-ſerving, but *ſerious*, not *faint*, but *zealous*; not fained, but *faith-*

Phil. 3. 14.
1 Cor. 9. 27.
Pſ. 131 2.

faithful and true: nor forced, but free: not forged, but *divine*: not *carnal*, but *ſpirituall*. Let us then all labour every man in his place, frō the *higheſt Cedar to the loweſt ſhrub*, for *Nathanaels* approbation, his praiſe, *a true Iſraelite*. A worthy teſtimony it is when the *Lord may* ſay: *Behold a true King in whō is no fraud of tyranny, oppreſſion, injuſtice*. Behold a *true Biſhop*, a *Paſtor indeed* in whom is no *fraud* of *hereſie* ſeducing *others*, no *fraud of ſchiſme* diſturbing others, no *fraud* of *idlenes* neglecting *others*:

no

no *fraud* of *evill example* corrupting others, no *fraud* of *humane conceit*, *of light froth*, of curious teaching & wantonning in the *chaire of Chriſt*, vainly pleaſing others. *Behold a true Iudge, a Magiſtrate indeed* without *fraud* of *injuſtice, partiality, bribery. Behold true ſubjects*, without *fraud* of *trechery* to their *Soveraigne, conſpiracy* againſt their *country*: *Behold* in the *Church true Iſraelites* without *fraud* of injurious *couzenage* deceiving their *brethren*, of *folly*, deceiving themſelves; of *impiety* diſhonouring

honouring their profession and making a mocke of the *service of God*. Now then, as when *Christ Iesus* mentioned the *traitor*, the *disciples were* presently stirr'd *and began to say to him one by one, Is it I? master is it I?* and the *Lord* gave no *answer*: But whē the course came for the *traitour* indeed to speak, saying *Is it I?* the *Lord* sealed his word *presētly*, saying, *thou hast said*: So beloved whilst wee heare such good *things of the true Israelite*, and are moved one by one to *cōmune* and search of our owne

Mat. 26 25.

own estate, saying, *Is it I?* that is the *true Israelite*, *Lord is it I?* whē *he speaks* that is the *Israelite indeed* that truly repents of his sins, beleeves only in the *Lord Iesus*, & lives iustly, soberly, & godly in this present world, and saith, *Lord is it I?* The voice of the *Holy Ghost* sealeth & confirmeth it saying, *thou hast said.* If thē any soule which hath long pleas'd it selfe with the *shadow of his Fig-tree*, the delights of sin, begins to resolve with himselfe to come with *Natha.* to the *Lord Iesus* the true *rest of souls:*

or

or if any being truly *affected* with the sincerity of the *true Israelite*, doth inwardly hate the unjust, foolish, & wicked *fraud of* earthly, sensuall, & *devilish men*, or if all you that heare me this day, are so delighted with the *honor* & comfort of *Nathanaels* testimony, that you go away resolved to regard no *applause* in the *world*, in cõparison of this, *that ye may bee accounted of God true Israelites, in whõ is no fraud*; then have I my *desire*, you have the *blessing*, and let *God* have the *glory*. *Amen*.

FINIS.